

The Living Church

Miss Laurette Booth
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MILWAUKEE, WISCONSIN, NOVEMBER 22, 1924

No. 4

TROUBLE IN THE PHILIPPINES, I.

EDITORIAL

A NOTE ON THE VIRGIN BIRTH

BY THE REV. PAUL B. BULL, C.R.

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THERE IS SO MUCH in the world to distract us, that we need each of us constantly to be on our guard that we are not falling away from our "first love." We must be hidden with Christ if we would really make sure of that which is worth having; and the world at large is more benefited by our hiddenness, if we are really hidden with Christ in God, than by anything the world may notice for the moment. How simple a thing it seems to be to get the power of God if we have only to die in order to get it! But how difficult a thing it is to die! We must die to the world without a struggle if we would rise along with Christ in the calmness of His Almighty power. And we have to die over and over again, first to one thing and then to another, before the death is really complete.—R. M. Benson.

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VOL. LXXII

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No. 4

EDITORIALS & COMMENTS

Trouble in the Philippines, I.

HERE have been circulated rather widely among Churchmen having particular interest in our Igorot work in the Philippines, copies of four letters addressed by the Sagada clergy to Bishop Mosher, which are bound to cause a considerable distress to us at home. The substance of these letters is that, in the judgment of each of these writers, the failure of the Church to give them the men and money gravely needed for the expansion of the work has made it impossible for the work itself to be continued usefully, and suggesting that it be abandoned altogether and turned over to the Belgian mission of the Roman Catholic Church, whose work now surrounds and eclipses that of our mission.

And certainly the condition presented is a difficult one. In the work among the Igorots, which we established some twenty years ago, and which is considered the "Mountain Province" of the Philippines missionary district, we now have three principal stations—Sagada, Bontoc, and Baguio—each with a considerably developed group of out-stations and the first with an industrial settlement and buildings that have grown out of the admirable work instituted by Bishop Brent and so energetically carried on by Father Staunton and his associates. We have, today, six priests engaged in that work and a considerable number of other workers, American and native, officially maintained by the Church at home, while the Sisters of St. Mary also maintain, at their own expense, a convent from which admirable work is done.

But within the past few years our work has been wholly overshadowed by the work of a Belgian mission of the Roman Catholic Church, which has covered the entire province with its offshoots. Where we have six priests, they had seventy last September and were expecting six more—the equivalent of our entire force—in October. We quote from one of the letters referred to, being that of the Rev. A. E. Frost:

"Twenty years ago this field was open to us; the whole Mountain Province might have been evangelized by the Episcopal Church. That magnificent opportunity has been missed, with the result that it has been taken up and is being admirably used today by the Roman Church. . . . For over three years I have been writing in reports and letters to the effect that unless we could at once take advantage of the little opportunity left to us we had no justification in remaining here. . . .

"I say then that at the present time the Department of Missions is wasting money—and lives—by keeping us here and

will continue to do so unless the Episcopal Church is prepared actively to press forward this work with some assurance of regular, sustained interest, support, and reinforcement.

"For myself I no longer feel that I can go on in view of the facts stated, facts which I have again and again brought to your notice without any result. I must now ask, therefore, that the whole position, and mine, be treated seriously and that in an early and definite answer to this letter. The present policy of inaction is worse than futile, it is a crime. I am perfectly aware that it is more than doubtful whether the Episcopal Church intends, or indeed can do anything, to remedy the existing situation, and if this be so, a frank withdrawal is demanded by the circumstances, circumstances which those of us here have no power to alter."

The Rev. Paul Hartzell (who has been in the field only a year) cites the same facts and says:

"To sum up the facts as they appear to me. The Episcopal Church had the opportunity at one time to convert a countryside; in effect, it has thrown it aside by a policy of procrastination and diffusion of energy, coupled perhaps with a lack of resources. The other historic Western Church through one nationality in it has not only had the vision to see such an opportunity for a work of God, but is doing it. To the Episcopal Church came the first opportunity to convert the mountaineers of northern Luzon, and we have played with it; the Roman Church through the Belgians have seized the same opportunity seriously where we long since left it. . . .

"Let us do the courageous thing (it will require courage), the common-sense and intelligent thing, and, in my judgment, the right thing, and, facing the facts without blinking, begin now to plan to withdraw from work among the Igorots, decently and in the interest of Christian unity among the Mountain tribes of Northern Luzon."

The Rev. F. Rolland Severance thus states the case:

"During these past ten years there has been not only standing still (much less, advance), but actual retrogression. And while we have allowed the field we surveyed to lie unclaimed, others have occupied and developed that field—which ought to have been, but never actually was, our own. . . . Now: (1) Baguio is defunct and, speaking from the standpoint of Bontoc and Sagada, a sewer which carries our people into Christian Science and other heresies; (2) Bontoc is running a cheek-by-jowl race with the Roman Church, and putting most of its energy into the attempt to educate the Igorot as fast (and, inevitably, as superficially) as the government schools; (3) Sagada is still strong and unified, but obviously cannot endure without a surrounding of equally strong stations. In short, we are standing still, and in all spiritual matters, whether of organization or individual, that means sliding backward."

His conclusion agrees with that of his brother priests:

"In view of all these facts (for they are facts), it would seem that the most obvious, as well as the most honest, course for the Episcopal Church to take is to withdraw immediately

and entirely from this mountain work which it finds itself unable to prosecute without a betrayal of its avowed principles and a waste of life and money. . . ."

The letter from Dr. Staunton, nestor of the mission, is somewhat different. He complains to his bishop, at the outset, of delays in the determination of policy, and also expresses his dissent from the attitude of the Bishop in a controversy with another of the clergy of the district, in which the Bishop asked the priest (at Baguio) to "hold a service of Holy Communion at the later hour once a month at Brent School, modifying the ritual so as to bring it more in conformity with that to which most of the faculty and the boys are accustomed, and, to state it colloquially, modifying it to the point to which there will be no serious objection," and that he would admit to the communion "such masters and pupils of the school as are communicant members in other Christian bodies."

The priest in question, replying to his Bishop, said:

"My answer must be that my conviction as regards my sacred office and of the Holy Catholic Church and her Sacraments is such that I must decline to modify myself or them, or disguise the sacred character of the Holy Sacraments, in order to seem to agree with people who do not want such Sacraments, and who, in many cases, repudiate and deny them all."

Dr. Staunton upholds the answer of the priest and adds:

"If now our Philippine Mission is to be infected with the pan-Protestant virus, we can only clear our own souls by saying that we will have no part in bringing this result about. We are Catholics, because our Church is Catholic, and we are out here to bring souls, whether Pagan or Protestant, into covenanted relation to the Catholic Church. . . ."

"Many of your workers, long disquieted by your practice of inviting non-Churchmen to receive Holy Communion at the Cathedral, have refrained from protesting, but cannot remain quiet when you suggest a similar policy to one of your priests who is working in the Mountain Province."

In conclusion Dr. Staunton asks to be relieved of his responsibility not later than December 31st.

It is to be noted that Dr. Staunton's letter alone deals with matters of ecclesiastical differences with his Bishop, the other letters basing the writers' view that the mission ought no longer to be continued upon its being completely overshadowed by the Roman Catholic mission, which has already practically crowded them out, in their judgment, and can and will do so completely in the near future.

IF this correspondence stood alone, as it must to most of those who have received copies of it, the story would be a sad one indeed. It is sad enough at best; but from additional information which we have received from other sources we can supplement it in such wise as, perhaps, to show it in different perspective.

In doing which we intend no sort of reflection upon those heroic priests who have devoted, some many, some few, years to this service. They have seen the opportunity to expand their work until it should cover the whole Igorot country first disappear, because the Church did not respond to their earnest pleas, and have then seen it seized by the Belgian mission of the Roman Catholic Church. Where we had the whole field to ourselves, now we have only a little section of it, and the constant increase of the personnel of the Belgian mission shows that the latter could easily administer it alone, and avoid ecclesiastical problems as between two Communions, if we should retire.

For our part we have long seen this coming. In an editorial printed last August entitled *Save Our Work Among the Igorots*, we presented the grave need for expansion of the work if it was to continue; and it has not been expanded. Perhaps even then it was too late. The workers at Sagada now feel that they have waited

to the limit of their patience. They say now that it is too late. Dr. Staunton asks to be relieved December 31st and his resignation has been accepted. It is not quite clear to us whether the letters from the other priests are intended to be considered as resignations or not. But that the priests are discouraged to the point of despair is very clear.

But these workers, just because they have given themselves so devotedly to a single and very remote field, are, perhaps, unable to take the perspective of a larger world field in which they are playing their own parts as single units in a vast work.

We desire to distinguish between two distinct questions. Exigencies of space will permit us to discuss only one of them this week, but we shall hope to discuss the other a week later. We shall treat in this issue of the larger question as to the over-shadowing of our work by the Roman mission, and the problem thus involved, leaving the ecclesiastical questions for discussion afterward.

ONE would suppose from these letters that the Church had been niggardly with her Igorot mission. Exactly the opposite is the case. The annual appropriation at the present time from the general treasury for the Igorot work of the Mountain Province, comprising the three centers with their six priests and their many forms of activities, is approximately \$57,700. This includes salaries of six priests, one male teacher, seven women evangelistic workers, four women teachers, one nurse, and the running expenses of the missions with upkeep and repairs upon property, and small salaries of many native workers. Now when we have a world-wide work to maintain, and especially when the Church is conspicuously not raising the amount of its budget for existing work, the annual payment of \$57,000 for the work under the six priests is a large appropriation.

A part of the difficulty is that, in the commendable desire to civilize as well as to Christianize the natives, Father Staunton built up, in the earlier years of the mission, an industrial settlement which is magnificent, but which involved very large expenditures of money. That money was not, indeed, drawn from the national treasury of the Church. It was raised by "specials," and individuals of the Church were very liberal in their contributions to the work. But the expenditures were all out of proportion to the amounts expended in other missions in the islands or elsewhere, and were made because great numbers of American Churchmen believed in Father Staunton and desired to give him every opportunity to show what he could do in a missionary work among pagans, that was full of novelties from both ecclesiastical and industrial points of view. From Bishop Mosher's reply to Father Staunton's letter, which is not among those which have been sent to American correspondents, but from which we are permitted to quote, we believe the following statement is absolutely beyond challenge:

"Let me remind you that Sagada receives over one-fourth of the appropriation made to the entire diocese, and, I venture to say, the largest appropriation made to a single mission station of the Church anywhere in the world. Also, that (to quote your letter of July 9th) 'the material fabric of the Sagada Mission was built up, not by appropriations from the Church Missions House, but mainly by *specials* sent directly to me (Staunton) or to Bishop Brent. . . . Changed methods of finance in New York have almost dried up *specials*.' And herein lies the source of most of your financial troubles. I have worked for twenty-eight years in the Church's missions, and always under the ruling that the Board of Missions was underwriting me to an amount without which I could not have gone on at all, and with the understanding that I should make no special appeals that had not been sanctioned by both the Bishop and the Board. You, on the contrary, have resented this ruling as an encroachment upon your personal rights, and have gone ahead with little thought for the future, receiving and expend-

ing large sums for plant with no guarantee of future maintenance. It was inevitable that the time should come when continuance would be impossible.

"Moreover, it must be remembered that all through the Islands of the South Seas one finds missionaries doing thorough work with meager support—and they have been doing it for eighty years. All through the Philippines we find American missionaries, and, in the Mountain Provinces, Belgian, who are doing effective and permanent work without anything like such great expenditure. In letters to you, and in a conversation with you last January, I called to your attention the entire precariousness of the Sagada station in that you have a plant far in excess of anything the Mission can hope to maintain and a variety of activities that no one now in Sagada would be either able or willing to continue; and the practical impossibility of finding any one who could and would. I urged you, in effect, to develop on more conservative lines in the future and to conserve some of your money as capital in hand for future maintenance. This is the only possible way of saving Sagada financially—and of finding funds for necessary work such as, e.g., the Barrio schools in your out-stations."

But how can the Belgian mission send out seventy men as compared with our six?

Because the Belgian mission is not engaged in a world-wide work. It has concentrated its full force upon this one, out-of-the-way spot in the world where, under the American flag, we had planted our most unique and our most successful mission. With our force of many hundreds of workers in the foreign field throughout the world, we also could send seventy priests to Sagada and could maintain them, if we closed up our mission work everywhere else. But will it be maintained that the Belgian mission is expending money at the rate of \$57,000 a year for every six priests in its mission, in addition to large amounts in capital investment?

WHY has the Belgian mission selected that particular and very remote section of the heathen world for concentrating in this manner?

Bishop Brent selected it, twenty years ago, because no Christian work of any sort was being done in the province, and we could therefore begin new work without seeming to conflict with what was being done by anybody else. The Moro work, which also he wished to undertake, is practically untouched today. The good Belgians could have gone there, concentrated their forces, and tried, as we tried, to make Christians out of non-Christians without interfering with similar attempts that were being made by others.

In all the years that the Philippine Islands were under the flag of "his most Catholic majesty," no Roman Catholic mission sought, in any sustained way, to Christianize these Igorots. They had the first opportunity—and neglected it. When the islands became American territory, American missions started to do what Roman missions ought to have done before—and did not. Surely a Belgian mission, beginning after the war, when economy of expenditures both in money and in man power was clearly indicated, might have found some other field for its concentrated work than a remote mountain province under the American flag. We are far from saying that the motive of the Belgians was to kill the most successful work that we had inaugurated anywhere or to embarrass us in that work, but it is beyond question that they must have known that such was bound to be the effect of their move, whereas, by establishing themselves among the Moros, or in plenty of other places, they could have begun a virgin work that had large promise in it, since they could lavish upon it the men and the support that they have thrown so liberally into the Philippines. When Americans are being called upon so largely to assist in restoring the devastated places of Europe, when Americans had so largely and so generously fed the Belgian people during the war, was this invasion of American territory and an American mission the

bounden duty, to the exclusion of all other duty, which rested as a mandate upon a Belgian mission?

Our own good missionaries, despondent as they are, and seeing the world only from the limited point of view of Sagada, seem to us not wisely to have thought the matter through. They seem to us to have acquiesced too lightly in the Belgian program. We recognize the grave anxiety when, year after year, the American Church could not give them the men or the means to cover the whole province as they had covered Sagada. But the Belgians must at least be showing them that the work can be done at much smaller expenditure than it has been done at Sagada, and therefore that opportunities *might* have been embraced, on a larger scale, if the contributions of American Churchmen had been made to go a little farther. In saying which we mean only that as between doing the work in the way Father Staunton tried to do it, and doing it in a less expensive way, it has by no means been demonstrated that his was the better way. He and his associates are testifying to the success of the Belgian way.

Be that as it may, those American Churchmen who, believing in Father Staunton, and desiring to enable him to try out very unique and unusual methods of missionary enterprise, did so in the firm expectation that the work would permanently be administered as a mission of this Church. Had they desired it to become ultimately a Roman mission, it would be better that it should have been so established in the first place. It is not in the power of these priests to divert it to another use, nor could the Bishop nor the National Council do so without a gross breach of trust.

If we surrender our most successful mission (heretofore) to a Roman mission because of the concentration of the latter in a force that we cannot hope to emulate, what is to prevent a like concentration of force against our next most successful mission—perhaps in China, or in Japan, or in Alaska? Shall we institute a policy of laying foundations at great expense of energy as of money, for others to build upon? Shall we acquiesce in being crowded out?

We cannot believe that such is the will of American Churchmen. We are not willing to acquiesce in treating the work so suddenly as a failure when it had previously been so great a success. And Father Staunton can scarcely realize how seriously his sudden determination that his work is a failure reflects upon himself. He has long been permitted to have his own way, in methods that were unusual and that, in some respects, his superiors clearly disapproved. The Church at home has backed him up and sustained him in a remarkable degree. And now he holds that the net result of it all is failure. We do not believe that he is right.

Perhaps the time has come for different methods and new men. We have great confidence in Bishop Mosher. Not until he also shall advise that the mission be abandoned shall we acquiesce. And he has conspicuously not done so as yet.

Some ecclesiastical problems that are involved we shall treat of next week. But we feel that these are chiefly of secondary importance and do not involve the principal issue in the present unhappy situation.

THE choice by the Diocese of Vermont of the Rev. Samuel B. Booth to be bishop coadjutor is one that may well be commended. Mr. Booth has made an excellent record for himself, particularly in rural work, such as he will find awaiting him in Vermont, and has made friends of all those with whom he has come in contact. We earnestly hope that he may find it possible to accept his election.

The Election
in Vermont

WE CANNOT refrain from an expression of regret at the death of the Bishop of Zanzibar, Dr. Frank Weston. He was one of those enthusiastic souls who carry audiences with them by the sheer momentum of their own personality. He alone could have kept the Anglo-Catholic Congress, in the midst of intense summer heat, from failure. He had the defects of that enthusiastic nature in that every utterance was not the balanced, well-considered thought of one who speaks less fluently, but he attracted great numbers to him by the winsomeness of his own attractive personality.

And he was not a mere partisan, as so many have been pleased to assume. He tried to collaborate at the Lambeth Conference with bishops of very different theological predilections in trying to find a way of peace in the broken unity of the Church. When too many Catholic Churchmen refused to see the cautious thoughtfulness of the Appeal to all Christian People, believing, rather superficially, that it had gone too far in the way of concession, it was he who came to its defense. He believed so strongly in the Catholic position that he was confident that it would prevail by the sheer strength of its own logic. He was an unusual sort of bishop; a sort that would commend the historic episcopate to the world much more truly than whole libraries of books can do, were his sort to become more plentiful.

May God grant him rest and peace, and raise up others like him in the episcopate of His Church.

ACKNOWLEDGMENTS

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THANKSGIVING

BY BROTHER GOUVERNOUR P. HANCE

THE one hundred and seventh Psalm is a very wonderful Psalm for Thanksgiving meditation. "O give thanks unto the Lord, for He is gracious; and His mercy endureth forever." Just think of that little word "forever." How different God is from us! We are not always gracious; we are not always merciful; but God is. I don't care what has happened to you all this year, there is certainly something you can be thankful for; as you have used or abused the world this year you have surely found God to be gracious. Where would any of us be if it were not for His mercy which in every one of our lives has proved itself to endure forever?

That brings in another wonderful verse which breaks into the Psalm every once in a while; "O that men would therefore praise the Lord for His goodness." That is another attribute which belongs to God alone—goodness. None of us is good, no not one. So, when we are searching for the finer things of life we have to look to God. Then the rest of the verse reads, "And declare the wonders that He doeth for the children of men."

I think this Home* is a very wonderful thing; it is altogether God's creation. How little those who come here for shelter in their extremity think of that! They come in, look around, and criticize the place from top to bottom. The very first visit their friends make they say: "Well, how do you like it? Do they treat you well?" It never enters their minds that the Home is a creation of God, one of His wonders that He

has brought into being through your kindness and your generosity in the name of God to help men in their extremity, to prove the goodness of God in caring for them in their sinfulness; because many are here for the simple reason that they "have sinned, and come short of the glory of God."

In the collect for this week we ask that we may be given grace to withstand the temptations of the world, the flesh, and the devil. And the world doesn't have to be viciously used to be misplaced. It is such an easy thing to be constantly giving way to the flesh, and many times it brings us into serious difficulties and troubles and leads us on to the devil's work—or finish sometimes. Then, there is nothing left for us but to see one of the wonders of God in bringing about any kind of peaceful quiet living or even existing out of our misspent lives.

You may think I am exaggerating this matter but, my dear friends, the Brothers' lives are spent entirely among those who have reaped just that kind of thing. On the other hand it is just wonderful what God has done. It is wonderful the friends He has sent to supply our every need in this Home because we Brothers have nothing, absolutely nothing; not one of us has a cent. At times we are at our wits' end to know what is the best thing to do next to supply both the spiritual and physical needs of this great work. It is one of the wonders of God that helps us through and gives us things to appeal for, to speak of, to say to these men that they may be led to comprehend in even a small degree the goodness of God to them. Wonders, so far as they are concerned, have long since passed from their minds. They think they have gone to the Poor House to eke out a mere existence. That there should be anything for them to wonder about, for them to enjoy, is the last thing they are thinking about.

Maybe it is so with you this Thanksgiving Day as you sit in your dwelling place—be it your home, a boarding house, a fancy hotel, or wherever you are sitting quietly. Maybe you are one of those who say: "What have I to wonder about?" If so, let us look at the thirteenth verse of the Psalm already mentioned: "So, when they cried unto the Lord in their trouble, He delivered them out of their distress." There's hardly a human being alive that hasn't been in just such a position. You wonder that God, who is almighty and all powerful, should even think of your distress; and yet He hears your cry. He hears it because, in His wonderful love, He hears all trouble. It wasn't the world that heard you, that's one thing sure; and it isn't the world that's keeping this Home alive for these poor men and the Brothers. It's the goodness of God in the hearts of mankind that makes it possible; and He takes this way to deliver all these men out of their distress.

Thanksgiving Day, my friends, is given to us to think of our food and clothing and every-day existence and the providing for the body. The people of these United States have certainly been well fed and well clothed in this past year. If you have no more to be thankful for you have that, and that's what it is for in one sense. But let us get into the larger side, the hearty side, and the real side so that Thanksgiving of 1924 will make us really want to cry out from the bottom of our hearts: "O that men would therefore praise the Lord for His goodness: and declare the wonders that He doeth for the children of men!"

CONSECRATION

They brought their little loaves to Him,
Enough but for a few for food,
He blessed, and brake, and gave them back,
And fed a hungering multitude.

And contrite souls present to Him
Their lowly gifts of bread and wine;
He takes, and breaks, and consecrates,
And feeds them with His Life divine.

If thou wilt give thy heart to Him,
Hardened and cold though it may be,
He'll break, and bless, and give it back,
And feed a multitude with thee.

S. RAYMOND BRINKERHOFF.

*St. Barnabas' Free Home, under the direction of St. Barnabas' Brotherhood, near Pittsburgh, Pa.

LET US serve God and be cheerful for His honor and glory!
—Bishop Hackett.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

THE LIVING CHURCH is to be congratulated upon its new title-page; and congratulations should be sent to the young seminarian who designed it. He remembered evidently that the prime purpose of a title page is to show the title. I wish publishers would remember that, when it is a question of binding their books. Often I look at a shelf of comparatively new books whose titles have disappeared altogether with a few weeks' handling. Prettiness is not what is required, so much as plainness. The old white or red label, applied to a contrasting color, is really very satisfactory.

IN A NEW novel by John Buchan, *The Three Hostages*, occurs a passage which is well worth considering soberly, even though it is found in a work of fiction.

Dr. Greenslade speaks:

"As a pathologist, I'm fairly staggered. I hardly meet a soul who hasn't got some slight kink in his brain as a consequence of the last seven years. With most people it's rather a pleasant kink—they're less settled in their grooves, and they see the comic side of things quicker and are readier for a venture. But with some it's *pukka* madness, and that means crime. . . . Original sin is always there, but the meaning of civilization was that we had got it batted down under hatches, whereas now it's getting its head up. But it isn't only sin. It's a dislocation of the mechanism of human reasoning, a general loosening of screws. Oddly enough, in spite of parrot-talk about shell-shock, the men who fought suffer less from it, on the whole, than other people. The classes that shirked the war are the worst—you see it in Ireland."

Macgillivray speaks:

"A large part of the world had gone mad, and that involved the growth of inexplicable and unpredictable crime. All the old sanctities had become weakened, and men had grown too well accustomed to death and pain. This meant that the criminal had far greater resources at his command, and, if he were an able man, could mobilize a vast amount of utter recklessness and depraved ingenuity. The moral imbecile had been more or less a sport, before the war: now he was a terribly common product, and thrived in batches and battalions. Cruel, humorless, hard, utterly wanting in sense of proportion, but often full of a perverted poetry and drunk with rhetoric—a hideous, untamable breed had been engendered. You found it among the young Bolshevik Jews, among the young gentry of the wilder communist sects, and very notably among the sullen murderous hobbledoys in Ireland. Poor devils, it is for their Maker to judge them; but we, who are trying to patch up civilization, have to see that they are cleared out of the world. Don't imagine that they are devotees of any movement, good or bad. They are what I have called them, moral imbeciles, who can be swept into any movement by those who understand them, they are the neophytes and hierophants of crime, and it is as criminals that I have to do with them. Well, all this desperate degenerate stuff is being used by a few clever men who are not degenerates or anything of the sort, but only evil. There has never been such a chance for a rogue since the world began!"

I HAVE BEEN reading *My Windows on the Street of the World*, an interesting book of recollections by Prof. James Mavor, of the University of Toronto. Born in Scotland, Prof. Mavor has never lost a Scotsman's outlook on life; and though the humor is strange, and the bleak Calvinism unaltered as to its philosophy (I do not speak of its religion) one finds much worth remembering. There is more than a little conscious superiority, when the writer treats of Toronto itself, or of Boston; and he is unfeignedly opposed to the Eighteenth Amendment! But it is as one well acquainted with Russia that he seems most valuable. This quotation shows that even the most extravagant pacifists will turn upon occasion: "they can be drove just so far," as Cousin Egbert says.

"In the year 1893, some Doukhobor villages in the neighborhood of Tiflis were raided in the night by a lawless band of Kurds. This band carried off the Doukhobor cattle. In their customary quaint manner, the Doukhobors sent a message to the Kurds saying that, no doubt on account of extreme poverty, the Kurds had found it necessary to steal the cattle;

but, now they had the stolen cattle, the Kurds were no longer poor, and therefore the Doukhobors expected that the Kurds would leave them in peace. The Doukhobors sent down to the market of Tiflis and bought cattle to restock their herds. No sooner had they done so than the Kurds made another raid and stole the cattle a second time. Another message was sent expressed in imperative terms. The Kurds were told that while in the first instance they may have had the excuse of poverty, this excuse could not avail them for the second offence. The second raid was carried out, not because the Kurds were poor, but because they were bad. They must not attack the Doukhobors again. Yet the Doukhobors replenished their herds for the second time. The foolish Kurds were oblivious of the fact that even sheep will turn on their enemies on occasion. They made a third raid. The Doukhobors sent no more messages, but, collecting a sufficient force armed to the teeth, they surprised the Kurdish village in the night and killed every man, woman, and child" (Vol. II, page 16).

SPEAKING OF NEW BOOKS, have you read *With Lawrence in Arabia*, by Lowell Thomas? (I receive many letters asking me to recommend books for my friends, theological, literary, religious, books of travel, biographies, fiction; and I am glad sometimes to comply here in this department.) Well, this is a book which should be in every boy's library, even though the boy be fourscore. It is the story, as much as he will allow to be related, of that wonderful hero of the World War, Thomas Edward Lawrence. And, though there are occasional lapses in style, they are more than made up by the extraordinary events narrated, and by the many photographs of Lawrence, snapped unawares. How this quiet Oxford man, burdened with archaeological learning, five feet three inches tall, beardless as a girl, and blushing more readily than most girls, went to Arabia, organized the Arabs into a great fighting force against the Turks, became the trusted advisor of Hussein and Feisal, and the only Christian in history to win the title Prince of Mecca. And then (once the peace conference was over) that he retired to his quarters in All Souls' College, to devote himself to his beloved archaeology, is more interesting than any novel. Since Doughty of *Arabia Deserta*, there has arisen no man so marvellously acquainted with an Arab soul and the Arab tongue as Colonel Lawrence. I wonder whether King Hussein's abdication will bring Lawrence back into international affairs.

NOTHING SO MUCH IMPRESSES "the modern mind" as that all-inclusive virtue called tolerance. Its original significance is quite lost sight of, and it is taken as meaning a general indifference about religious questions, as if one should say that, truth not being discernable, any sort of error was as good as any other. (I wonder how many people were "tolerant" this last election!) But here is an instance of that, carried to an absurdity, in Lowell Thomas' book. Speaking of one Sharif Yusuf el Hindi, he says:

"We discussed religion, and I was much impressed by his spirit of tolerance. 'I believe, as do all Moslems who deserve to be called educated,' said he, 'that the fundamental principles underlying the world's greatest religions—Judaism, Christianity, Buddhism, and Mohammedanism—are the same; that there is but one God, and that He is Supreme; that we should be tolerant of the opinions of others; that all men should live together as brothers, and do unto others as we would have others do unto us.'"

Fancy telling that to a Ghazi, or to Abdul Hamid, the Red Sultan!

But I am even more surprised at the inclusion of Buddhism among the Monotheistic religions. Is it not clear that Buddhism is atheism tempered by idolatry?

THE CHIEF CROSSES and self-denials we have to put up with do not come from the contradictions of the bad, but from the unintentional fretting and wearing of the good.—A. H. Mackonochie.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

November 23: Sunday next before Advent

READ Philippians 3:17-end.

Facts to be noted:

1. Our citizenship is in heaven.
2. We must therefore train ourselves in spiritual things.

A MAN puts a low estimate upon his destiny when he allows himself to become worldly. He really confesses his belief that he is a creature of time, and that he had best snatch such satisfactions as the present may offer, since the future assures him of nothing which is more worth striving for. He is greedy of what today offers, and he "minds earthly things" because he has not imagination enough, or seriousness enough, to look beyond the temporal to the eternal. Contrast this attitude with the attitude of the true Christian, as St. Paul describes him. He does not limit his interests and his beliefs to what the world immediately presents to him. While he is a citizen of this world, he believes that he is also a citizen of a spiritual world in which his true destiny lies. He uses the present, but he is not enslaved by it. Christian otherworldliness is not despair of this life; it is based upon the hope that there are in life ultimate spiritual issues which make it worth man's while to live life well, and to the fullest extent of all his moral and spiritual capacity.

November 24.

READ I St. Timothy 5:1-17.

Facts to be noted:

1. St. Paul directs the Church to care for the widow.
2. She is to be treated with honor and reverence.

THE First Epistle of St. Paul to St. Timothy is full of the practical application of the Christian rule of love to common life. Here the Apostle extends a general principle that the strong ought to bear the infirmities of the weak, to the care and reverence which is due to women and the aged. We are probably more lacking today in respect for age than for womanhood. This is the age of the young and the strong. There is, very often, something selfish in our youthfulness. We are intent upon living, and we forget too easily the claims of those who have before us borne the burden and have made their contribution to life, and now can offer them little more than the privilege of repaying their labor, care, and affection. Reverence to the weak and the aged the primitive Church placed high in the list of Christian duties. In this the Church built solidly upon the reverence for age, which was, and is today, a fundamental duty in Jewish religious life.

November 26.

READ I St. Timothy 5:17-end.

Facts to be noted:

1. St. Paul bids the Church honor its elders.
2. They are to be treated with reverence and generosity.

ST. PAUL turns here to the reverence which is due to those who exercise the ministry of God. The highest office a man can hold is to be a minister of the spiritual things of God to men. His office gives him a dignity and his commission invests him with an honor which are independent of his learning or ability. He stands among men as the representative and officer of his Lord. We, in the Church, need to remember this. The minister needs ever to bear it in mind lest in diligence, in faithfulness, or in character, he prove himself unworthy of the office which he holds. The people need to remember it, for many a man's work in the ministry is spoiled and thwarted by unjust and captious criticism. We give proper reverence to the ministry when we demand of them one task, and support them in it; that they shall exercise, in all faithfulness and earnestness, their spiritual office in proclaiming and ministering the Gospel of Jesus Christ.

November 26.

READ I St. Timothy 6:1-9.

Facts to be noted:

1. Godliness with contentment is great gain.
2. We need little to be content.

A MAN largely creates the world in which he lives. A story from life will illustrate this. In a certain English village lived two old women whose lives were curiously alike in their externals. They lived in cottages alike, they had almost identical pigs and hens. Both were widows, both had rheumatism, probably equally painful, both were equally wanting in this world's goods: in fact the parallelism was almost exact. Both confided in the pastor; one a tale of unkind neighbors, little wrongs, incredible bitternesses; the other a story of kindly deeds, acts of helpfulness, and instances of love. In spite of almost identical surroundings, the two lived in different worlds, and each created her own. One had realized the truth that godliness with contentment is great gain; she brought her religion to bear upon life, and transformed it into something lovely. The other had a religion which was hard and bitter and censorious. It had in it no peace and no contentment, and it left her hard world even harder.

November 27: Thanksgiving Day

READ I St. Timothy 6:9-end.

Facts to be noted:

1. Love for money is the root of all evil.
2. It springs from selfishness.

NOTICE that the Apostle is here speaking not of money, but of the love, the passion, the craze, for money. These are two different things. Money is, as things are, a necessity for living. It can be turned to good account; it can build and create; it can produce beauty and fair conditions. It can also be an end in the pursuit of which every finer purpose of life is disregarded. Without doubt the desire for wealth lies at the basis of most of our social and economic ills. When men amass more than is necessary for proper and reasonable living, they are living at the expense of someone else. Christianity has little to say upon the subject of wealth, but it has a great deal to say about the Christian's attitude toward it, and the use he makes of it. Our Lord, when asked to adjudicate in a dispute concerning property, spoke of the sin of covetousness. He bade men remember that wealth is a gift entrusted to men by God, and He required that they administer it as stewards responsible to Him for its use.

November 28.

READ II St. Timothy 1:1-8.

Facts to be noted:

1. St. Paul encourages St. Timothy.
2. He urges him to stand boldly for the Gospel.

BE NOT ashamed of the testimony of our Lord." It is worth while for a young man, who stands before the world as a Christian, to remember that there is nothing in the Gospel of which he need be ashamed. The world has yet to hear a message which is truer, more courageous, and more spiritual than the Gospel of Christ. The world may despise it only when it can equal it. At the same time, he will do well to remember also that, as he stands for the Gospel, he is in the company of the world's greatest men. St. Timothy had St. Paul before him. No man could have had a finer example of manliness than this young man had in the great Apostle. We express our belief in the Communion of Saints with a kind of triumph, because it reminds us that, in the Christian battle, we do not stand alone; we are part of, and in touch with, the great army of witnesses for Christ down through the ages.

(Continued on page 118)

A Note on the Virgin Birth

By the Rev. Paul B. Bull, C.R.

THE argument for the traditional teaching of the Catholic Church has been admirably stated in many books and the historical evidence for the belief has been exhaustively explored. But the work scarcely touches the central difficulty in the minds of many. For the modern mind is obsessed with a static conception of sex, as though it always has been and always will be the one and only method for the production of life. I think that sufficient attention has not been paid to the more recent work of embryologists in its bearing on this subject; and though I am not competent to deal with the matter fully, perhaps it may be of use to draw attention to one argument which seems to be of some importance in conjunction with the other arguments with which we are familiar.

This argument may be briefly summed up in one sentence. The recent study of embryologists shows that the development of two sexes in the evolution of life had for its motive one only purpose—namely, that the new individual should start life with a double set of inherited qualities, and had nothing whatever to do with mere reproduction; and that therefore, if the Catholic Faith as to our Lord's Person be true, it is more congruous with God's revealed purpose that He should enter the Time and Space series by a Virgin Birth rather than by the normal method of the conjunction of two parents.

I think that the Modernists are right in urging that the Incarnation does not of necessity demand a Virgin Birth; that a bi-parental birth of the Son of God into the human series is conceivable. I only urge that when the sole purpose of sex is understood, a Virgin Birth is more congruous: and that in the matter of conception of life, congruity has immense weight.

I. THE DEVELOPMENT OF SEX

I ONLY refer to the scientific evidence on this subject to guard against the pseudo-scientific prejudices which lie behind the Modernist's failure to accept the traditional belief. In this, as in other matters, extreme Modernists seem to have a static conception of nature. "What never has been, never will be, and never can be." The fact that no other case of parthenogenesis is known among human beings seems to them to warrant their rejection of this unique event of the Virgin Birth of our Lord. But have they considered sufficiently the purpose of sex and bi-parental reproduction as far as science can at present teach us? The history of the development of sex is, of course, still very obscure. But these points seem standing out with increasing clearness.

In the beginning of life on earth there was no differentiation of sex into male and female. A single cell with an impulse to reproduction performed every function. Reproduction was by budding, as we may see it in yeast.

Then reproduction is by *karyo-kinesis*; the single cell, after living for a certain period, divides itself into two halves, the nucleus splits into two, and each half gradually assumes the size and shape of the parent cell and becomes a separate individual.

Next comes reproduction by conjugation, when two cells join together for the purpose of producing a third. But Sir Gerald Leighton says:

"It is important to note at this stage that the creatures which we have mentioned, and even some more highly organized, such as an amoeba, which has a nucleus, go through these simple or complicated reproductive processes in the total absence of anything which could suggest a distinction of sex. In these cases the individuals are obviously all of one sex, and therefore the distinction of sexes into male and female is evidently something which has been added later in the scheme of evolution, not for the purpose of reproduction itself, but for something which is to be added to that" (*Embryology*, by Sir Gerald Leighton, page 12). Throughout these quotations the italics are mine.

This point, that the differentiation of function which developed into male and female sex, has nothing whatever to do with any question of reproduction but only with heredity, is repeatedly emphasized in Sir G. Archdall Reid's *Laws of Hered-*

ity (1910), from which I give a few extracts chosen only to illustrate this point, and without expressing any opinion as to the validity or invalidity of the rest of the argument of this able book:

"That fertilization must precede reproduction is a rule almost universal among multicellular species. Without fertilization, their ova and sperms perish, leaving no descendants. But fertilization is not quite universal. Some species consist only of females. They are parthenogenetic, that is, the virgin females produce offspring. Without union with another germ cell the ovum becomes the ancestor of a new cell-community. More common, especially in the vegetable kingdom, is self-fertilization. Here the individual is both male and female (hermaphrodite), and produces both sperms (pollen germs) and ova (ovules), which unite with one another. But cross-fertilization is by far the most common. *It is secured in most animals by the device of sex*" (page 2).

"According to this hypothesis, therefore, it would appear that the function of sex is to render nature powerless to reproduce adaptive changes" (page 320). "*The function of sex is to blend parental characters*" (page 202). "Apply this reasoning to all the characters of the individual, and the function of sex becomes apparent. Natural selection preserves or causes progression in useful characters by eliminating the individuals who do not possess them in sufficient degrees. On the other hand, sex, a product of evolution by natural selection, automatically eliminates useless characters, but without eliminating the individuals that possess them" (page 198).

In a foot note to a passage, in which he states that the purpose of sex is probably that the new cell shall have a double inheritance, he says:

"On the other hand, if, as Mendelians suppose, bi-parental reproduction mixes parental characters as marbles are mixed but leaves them otherwise unchanged, we have no alternative but to suppose that *such mixing is both the effect and the actual function of sex. I think it is impossible to imagine any other function*" (note page 188).

From Professor T. Arthur Thomson's most beautiful book, *The Wonder of Life*, we learn of the vast capacity for asexual reproduction:

"The slipper, animalculae, by repeated asexual fission, making three divisions in forty-eight hours, show a potentiality of reproducing a volume of protoplasm approximately equal to 10,000 times the volume of the earth."

The sexual function is sometimes delegated to a royal pair, as among termites, whose queen frequently produces sixty eggs in a minute, while the other members of the community devote themselves to industry, and to protective and domestic work; while among bees we have three classes, fertile females, or queens; males, or drones; and sterile females, or workers, a sort of third sex.

"There are also many cases of parthenogenesis where the egg-cell develops without being fertilized. Thus a drone-bee has a mother but no father; but these modes of asexual reproduction and parthenogenetic development are relatively exceptional, and the individual's start in life is usually the fertilized egg." (Page 375.)

Many experiments with the ova have proved that eggs may be fertilized in some cases by sea water and various chemicals. And we must add to these cases the oyster, who changes its sex three or four times a year, apparently under the influence either of food or of temperature.

From this little sketch of the development and activities of sex, we may learn these points:

1. That nature has used several methods of reproduction: budding fission, self-fertilization, and alternation.

2. That differentiation of sex into male and female was only introduced when other methods were found unsuitable because of the complication of multicellular units; e.g. we cannot imagine a bird multiplying by fission, as each half would have only one wing.

3. That, as far as can at present be learned, the introduction of the method of bi-parental transmission of life had nothing whatever to do with mere reproduction; but was adopted solely that the new individual might have a double set of inheritances, father and mother each making their contribution to the endowment of the new unit.

II. THE VIRGIN BIRTH OF OUR LORD

1. *Evidence of Congruity*

IT should first of all be noted that this article of our Faith is not subject to direct historical evidence, such as we may demand for the Crucifixion or the Resurrection. It is equally true of our own birth. We accept the faith as to our being the children of our father on quite different evidence from that which we expect in the case of death; on the word of a mother which we have never thought of doubting. So when everything has been done to test a fact by historical evidence, the evidence of congruity has often immense confirmatory weight on many subjects, when the character of the person concerned is known.

2. *The Argument from the Purpose of Sex*

The argument from parthenogenesis has often been wrongly stated. It is useless merely to say that parthenogenesis frequently occurs in nature; for the answer comes that no well-authenticated case is known among men. The argument can only be used when on other grounds we have reason to believe that our Lord is the Son of God, the Word of God who created all things. It may be stated thus:

If the Modernist believes that Jesus was merely a Jewish peasant, who lived a most divine life, full of God, then bi-parental birth is the most congruous entrance for Him into our earthly life.

But, if, on other grounds, we feel convinced that St. Paul and St. John were right in their valuation of our Lord, if He be indeed the Eternal Son of God who from all eternity dwelt in the bosom of the Father, if He be in very deed the Word by whom all things were made, and in whom all things consist or hold together, if He be in truth the Lord of all life, very God issuing forth from very God in order to manifest and impart to man that perfect manhood which has always been in God, then the Virgin Birth seems to be overwhelmingly the most congruous method for His entrance into the human experience. He is not merely the Lord of the human race, but the Lord of all life, the Lord of the amoeba as well as of man; and it is congruous that He should become incarnate by the method by which life first came to be upon the earth. He did not come to patch up an old manhood, but to bestow a new, and therefore there could be no possible point in securing a double inheritance. He was not the loftiest product of a natural evolution; but the lowliest manifestation of a supernatural condescension. He was not merely the flower of the human race, the immanent God who had worked His way out through natural processes into final expression; but the transcendent God, bringing from the bosom of His Father that perfect manhood in whose image we were made and from which we have fallen, in order to submit this perfect manhood to the experience and discipline of human life and to show us what perfect manhood does under our conditions. We in ourselves are sub-human. He alone is truly human; and we only become truly human as we become more and more incorporated into His Humanity and grow into His likeness. We were made in God's image. Our purpose is to grow into His likeness. We have failed by sin, and inevitably must fail now because of the inadequacy of natural power to reach a supernatural goal. So He brings us "power from on high," the reinforcements of His Divine Humanity bestowed in the Sacrament of His holy Body and His Precious Blood. What possible points there could be in a bi-parental birth for this entrance of the Divine Humanity into our series I cannot imagine. It did not need "the device of sex which nature had evolved" in order to secure for a new individual double inheritance; "this distinction of sexes into male and female" which "is evidently something which has been added later in the scheme of evolution, not for the purpose of reproduction itself but for something which is to be added to that."

The entrance of the Eternal Word into conditions of Time and Space is unique: and a Virgin Birth seems to me far more congruous than bi-sexual parentage, by those natural processes which, even when most consecrated, "the fall of man has inevitably tinged with self-gratifying impulses."

Since belief in the Virgin Birth of our Lord vitally affects our whole moral and spiritual life and the freedom of God and the doctrine of Grace, it seems desirable to submit the foregoing argument to publication in order that it may be tested by criticism, and in the hope that, if it be valid, it may be of use in dissolving a deep seated prejudice of the modern mind. The

leading characteristic of the modern mind is that it is generally out of date as soon as it is formulated. In the past fifty years I have attended the funeral of at least three modern minds, each of which has left me something in its will for which I am profoundly grateful. It would be a disaster if we were to allow Modernists to fasten on us a static conception of the function of sex which is repudiated by the best men of science.

DAILY BIBLE STUDIES

(Continued from page 116)

November 29.

READ II St. Timothy 1:8-end.

Facts to be noted:

1. St. Paul bids St. Timothy be steadfast.
2. He urges him to keep the faith.

IT IS hard for the young man today to keep himself true to his loyalty to Christ, when there are so many voices telling him that to be simply Christian is not to be modern, or alive to the new truth, or abreast with the times. Let him remember that these things have been said in almost every age. Every century has had its modernity. Young St. Timothy faced it in the First Century, as the young man faces it in this. Yet, also, in every age, the fundamental needs of men remain unchanged, and the Gospel has been found to be the truest answer to those needs. It is well to be modern, and it is right so to be. But to be modern does not mean that we are to reject the accumulated experience of the ages in favor of every new truth. It is well to "hold fast" to the old till we know what to do with the new. Truth is, after all, one; and our problem is to find out how to relate the truth in past experience to the truth in new discovery.

EPHPHATHA

THE WORKS OF OUR LORD, as recorded in the Gospels, have contained in them inward and spiritual meanings as well as outward and visible actions. We read in the Gospel of the opening of the ears and the loosening of the tongue of a certain man by the sea of Galilee. What Christ did in His human flesh once, that must Christ in His Church always do.

Many other sounds, crowding in, have caused a certain spiritual deafness in modern life. The notes of the beauty, the harmony, the adventure, and the peace of the voice of the Spirit, fall upon ears closed and sealed, and men speak in accents that are uncertain and unlovely. Coincident with the harsh and bitter speech of tongues that speak in terms of hate, division, racial right and privilege, should come the action of the spiritual fingers of our Lord's own Body, His Church. As of old the Divine Hands were put into the un-functioning ears, so should His Fullness, which He promised would abide forever in the Christian Organism, be able to unseal the perceptions of man to the diviner sounds of love, justice, and catholic democracy.

And as the faltering and impeded tongue of that man of old was changed by the words of the Son of the Highest, and plain, straight, and helpful speech was then heard, so in this very day of ours, that same Son of Man, living in His Church, of which you and I are vital parts, must give a new language and a new quality to the utterances of modern society, that are now so often twisted, deceptive, and untrue.

You ask how this can be done? It can be accomplished only as it was on the shores of the Galilean sea; only in the power of a Saviour, who is so real in His friends that He speaks far more penetratingly and with such irresistible grace and strength that dead ears awake to the sound of His voice, and tomb doors open, and an Easter of love and brotherhood dawns. If the sad shadows of sectarian rancor, sinister division, materialistic appeal, selfish provincialism, and moral cowardice hang low just now over many places in our beloved country, who is challenged more than the Christian Churchman to rise up, not with the weapons of this world, but, in the spirit and vesture of the Christ of Galilee and America, and again to do all things well in making the deaf to hear, and the dumb to speak through that ministry of love which never faileth?

"Thy hands have made me and fashioned me: O give me understanding, that I may learn thy commandments." . . . "O let my heart be sound in thy statutes: that I be not ashamed." . . . "O quicken me after thy loving-kindness: and so shall I keep the testimonies of thy mouth."

—Very Rev. Edmund Randolph Laine, Jr.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE ENGLISH IMMIGRANT

To the Editor of *The Living Church*:

IN DAYS GONE BY, I have ministered to English congregations in their own land, and later have ministered to the same sort of people in Canada, have acted as voyage chaplain across the Atlantic ocean three times, and have had much experience with the American Churchman who formerly had been a subject of Great Britain, and who had been associated with the Church of England or no Church.

May I not, out of my experience of seventeen years, refer to the article, *Chicago Round Table Discusses the Problem of the Immigrant*, in your issue of the 18th inst., and particularly to that portion of the first paragraph that reads:

"Many of these are immigrants, and those with whom the Church here has often to deal, are the newcomers from the British Isles. Unhappily, most of these are not assets to the Church, nearly all being indifferent to her claims, or frankly dependents."

The immigration of British people into this country is not only now increasing, but is likely to increase greatly during the next few years. Of late years, British immigration has tended towards Canada and Australia, whither so many of their compatriots have gone during the past three decades in particular.

Fortunately, the Briton is never likely to become a problem here, either as an individual or in the mass; as a general rule, when and if he elects to stay in this country, he accepts the conditions and loyally does his best to become a citizen; he will never attempt, after a sojourn here of sufficient time, to allow the novelty of his new condition to wear off, and form a colony of his own people, foreign to America so far as principles and ideals are concerned. It may be strange to relate, but the first generation born in America of British parentage, is not English apart from blood, but is passionately and devotedly American; beside the question of birth, there is a psychological reason for this; the American, born of English parentage, rejoices when he has reached the age of adolescence, that he has rejoined the descendants of his own people, who left the old land two or even three centuries before; to this class of American comes a rejoicing in the fact of a reunion accomplished.

It is sadly true that the majority of English immigrants are only loosely attached to the Church of their mother land; many of them have simply been baptized and married therein, and have no further expectation for the services of the Church than to be buried according to its rites. A large number of such immigrants are Protestant dissenters, but we may safely conclude that seven out of ten will claim the Church of England as their spiritual mother, without professing or attempting any special outward demonstration either of affection or of service. What then? This problem is not specially our own; other parts of our Communion have faced the same difficulty, and afterwards have solved the problem: the only difference is that the Colonial Church of England has solved the problem in conjunction with the Mother Church, while we, as a Church, must solve it by ourselves.

The vanguard of English immigration is, at first, composed, with certain exceptions, only of those who have despaired of prospering in England. Hoping against hope, they have, at last, turned their eyes westward; the lure of the western hemisphere, to many Englishmen in particular, is as great as it was in the days of the Gentlemen Adventurers and the Bristol Mariners. America is the goal where lie their hopes of prosperity; the Englishman, despite his assumed stoicism and stolidity, is as romantic as the Welshman or the Irishman.

If he had been "poor" in his own country—not to say poverty-stricken—living in the mean streets of London and other cities, he has looked upon his vicar, or rector, as the dispenser of aid and relief in distress; he has gone to him when a letter of admission to the hospital is wanted; to the vicarage he has gone when his wife needed a blanket, a coal ticket, or help from the grocer; he has consulted the vicar or the parish visitor about aid for the annual country holiday, about Johnny's orthopedic boot, or how best to get glasses for Susan from the ophthalmic hospital; when out of work, he has asked the vicar to aid him in getting a "job"; the mother, too, has been aided

regularly by the Mother's Aid or the mother's meeting in a variety of ways, from the Maternity Club onward; the Church has helped the poor of England in every possible way, by extending doles from her endowments for the "poor," and frequently without asking anything in return; hence our problem now.

In his own land, the Englishman knows nothing of the "Protestant Episcopal Church"; it is doubtful whether any but a tithe of the people of England have even so much as heard of it; certainly, when they do hear of it, they have little idea that our beloved Church is the daughter of the Church of England with the same ministry and sacraments. Mother and father immigrant probably will find, at first, their only point of contact with the Church in the American reproduction or equivalent of the mothers' meeting (not now for the indiscriminate giving of presents), and the parish "smoker"; he will respond to the "glad hand," and will react eventually to the tactful kindness of the rector or curate; his boy and girl will speedily take an interest in the Church school, when the initial shyness has worn away, and there will be little difficulty eventually in getting and holding them. The problem of the immigrant Englishman is, at first, as much a problem of the "foreign-born," as is that of the immigrant Czech; the sole difference is that one speaks our language and that, within him, are the same possibilities as are in us. When the Church of the American Colonies was officially part of the Diocese of London, that infant Church was shamefully neglected; shall we visit that neglect upon those who come from that same Church and who are, if no more, at least spiritually, akin to us?

If we have not already at work, it should not be impossible by 1927, when the greater part of European immigration shall be British, to have established at every considerable port of entry, through which this traffic shall flow, a port chaplain, who shall meet these people, bid them welcome in the name of the Church, help them in some way to find their bearings, and send them forward with a letter of commendation to the rector in whose district they shall reside; it would not be long before a system could be worked out with the English Church authorities, under which port chaplains of the American Church could be stationed in Liverpool and Southampton, who, in conjunction with the S. P. C. K. chaplains of the English Church, could secure the name, destination, and occupation of every English immigrant leaving for these shores. An English Churchman, who has been trained in the Church, is always an asset to our own Church; there is no doubt within his mind as to what the Church is and as to the claim the Church has upon him; in the ordinary course of events, it cannot be long before large companies of these will leave England for America, just as, many years ago, men and women of their kind moved "Westward Ho" for Virginia and Massachusetts. It is right and fitting that we extend a hand of love and greeting to the man and woman who know little of us and less of our language; but shall we neglect those who bear our names, who were baptized by the same ministry as were we, and who, in their day of "small things," ask of us to give not charity, but a little love and understanding? They come today, many of them beaten with many stripes, but like us, they have a place in the Church; shall we offer them, on trust, their portion, making this an adventure for God, or shall we leave the work that we should have done for them to others, who see, at least, the potentialities within their children, if not within the parents?

Orange, Texas.

W. E. PHILLIPS.

October 22.

CONSCIOUS COMMUNION WITH THE DEPARTED

To the Editor of *The Living Church*:

OUR "UNKNOWN YET WELL KNOWN" *Presbyter Ignotus* recently gave us a poem by Roselle Mercier Montgomery entitled, *I Do Not Know*, which suggests the possible communion of the so-called living with the departed. On All Saints' Day it recalled to my mind a beautiful sonnet, *The Hope of Our Forefathers*, by the great Poet-Primate of Armagh, Archbishop Alexander. While accepting the pervading thought

of Dante in his *Purgatorio* that, not physical torture, but penitential sorrow is that which leads on to blessedness;

"Scars
That when they pierce thee most, then kindest heal."

The Bishop suggests also the *more* than possible, even actual and conscious intercommunion that may at times exist, not through a "medium," but by direct contact of spirit with spirit.

The poem is one of the Sonnets in My Library, and its origin is of much interest. Two years before his death, in 1911, in his eighty-eighth year, while I was his guest with one of my sons in the old palace at Armagh, he surprised me by saying, "I must thank you for one great kindness you have done me." And on telling him I could not imagine how he, to whom I owed so much as boy and man, could in any way be indebted to me, he said: "Oh, yes, you quoted one of my sonnets in your book, *Some Purposes of Paradise*, and I want you to know that the incident it relates is more than an imagination. It was an actual experience."

And surely it may well be that to purity of thought, and the strong clear faith of a lover of Jesus Christ, the thick veil which for so many of us hangs between this mere temporal world and that which is eternal, may well become thinner and thinner as life advances; even in youth as well as age, as it did to youthful Stephen and "Paul the aged." The poem is as follows:

"THE HOPE OF OUR FOREFATHERS"

"Methought a dear one came from death's retreat
The pale presentment of his face was thin,
Ruin sat grayly there, a shadow of sin.
Fire needed none, nor any such red beat
Of rain as soak'd Canute's snow winding-sheet—
Only the recollection that can win
No pause, the footsteps that can not pass in,
The restless recollection, the tired feet.

"Thou are not happy?" and he answered, 'No!'
'Come to Me!' Jesus saith, I made reply.
'Hast thou not part in that, though so forlorn?'
'Yes! but the time is long, and my feet slow.'
He spake, and with a faint immortal sigh,
Left me—yet hope grew thro' the gray of morn."
Summit, N. J. WALKER GWYNNE.
All Souls' Day, 1924.

IS THE POPE THE PATRIARCH OF THE WEST?

To the Editor of The Living Church:

THE LETTER of the Rev. Henry S. Whitehead refers to a question which has long troubled me, and which I have expressed by the title above this letter. I very much hope that Fr. Whitehead will deal with this matter with the seriousness it deserves.

I should very much like to know two things. First, where this expression, "Patriarch of the West," comes from, and second, exactly what it means.

I realize that the Council of Chalcedon recognized five patriarchates; Constantinople, Alexandria, Antioch, Jerusalem, Rome. But did the Council call the Bishop of Rome "Patriarch of the West"? And would the "West" have included all that we now mean if it had not been for the growth of the doctrine and fact of the Papacy? I understand that Fr. Whitehead makes a distinction between the ideas of Papacy and Patriarchate. I understand he does not wish to recognize the Bishop of Rome as "Pope," but that he does wish to recognize him as "Patriarch."

Now how does this work out? Look at the map. At the time of Chalcedon, the "West" was not a very large place, and was not so thickly populated as the "East." The "West" then meant Italy, Spain, Gaul; I suppose, too, it would mean Britain; but the Church in Britain was a weak and poor Church, very much of a missionary district, and, in any case, the Easterns knew very little about it. At that time I suppose that, the country being invaded by Angles, Saxons, and Jutes, the Church of England did not yet exist. In any case anything further away than the south of Gaul would sound remote to most of the bishops at Chalcedon. And could they possibly have intended that the Bishop of Rome should remain permanently the Patriarch of all the west of Europe when it should be converted to Christianity?

Look at the map, and we shall see that in comparison to the "West" the "East" is absurdly small.

And later, when Christianity spread to Germany and Scandinavia, the Papacy was coming into existence, and the theory which grew and flourished in the West was not a patriarchal theory but a papal theory, which is quite a different thing. By the way, I wonder whether the Pope was serious who referred to Anselm, Archbishop of Canterbury, as "pope of another world"? And did he mean that the Arch-

bishop was to be a Patriarch of the "Northwest"? Does Fr. Whitehead allow any emphasis to be placed on this expression of the Pope of that time?

And how far does this theory of the Pope being the "Patriarch of the West" really take us? For the "West" has grown so. I suppose this continent, north and south, is now the "West." Apparently Fr. Whitehead is of opinion that the Anglican Communion is in the "western patriarchate." Shall we then include New Zealand and Australia and China and Japan in the "West"? And I suppose, too, South Africa, and then India, and Zanzibar? For the Anglican Communion is in these countries. So it comes to pass that we still have five Eastern patriarchates which are in the east of Europe, and one western one which is all over the world! It seems a very astounding theory.

I should imagine that if we recognize the intention of the Chalcedon fathers and the logic of events, we should the rather regard this vast region as a collection of actual patriarchates. We have a presiding bishop, there are archbishops in our Communion, and primates (the Primate of Canada certainly looks a patriarch, if you have seen him).

But I am so impressed by Fr. Whitehead's letter that I would say none of these things positively, but would ask him to reason the matter out for us, for a right understanding is of very great importance.

EDWARD G. MAXTED.

St. Mary's Rectory.
Madisonville, Ky.

THE EXTENSION OF WORSHIP

To the Editor of The Living Church:

MR. SCRATCHLEY's letter in regard to the Reserved Sacrament is thoughtful, but, it seems to me, not wholly well considered. If one must wait for the universal consent of all Catholics before a practice may be allowed, what possibility is there for growth in any direction? Under these circumstances we are indeed restrained by the dead hand of the past, as our Roman brothers say we are, and, in deference to Rome, we shall abandon one after another of our rightful inheritances.

The adoration of the Blessed Sacrament is a perfectly logical outgrowth from the doctrine of the Real Presence. It serves, on the barest psychological basis, to focus the worship of the faithful. It reminds us that God is not only everywhere, but somewhere in particular; that He is not only infinite but definite. Why should we give up any avenue of approach to Him? The man who thinks that to worship the Presence apart from the reception of the Sacrament is to "minimize the grace given in the Sacrament" is strangely involved in difficulties and misunderstandings. What measure, or power of measuring, have we for the purpose of estimating the extent of Grace received? Does worshipping God minimize the Grace received from God in other ways?

Similarly, with regard to the Sacred Heart and the Blessed Virgin, let us give all honor and glory to God in every way that every type of human temperament can conceive. And let us leave open every means of approach for every temperament. Of course, I do not mean to include what requires a positively unworthy view of the Lord, and yet—I suspect that Mr. Scratchley's opinion of the cult of the Sacred Heart is based entirely on "subjective pragmatism" or merely on subjectivism (unless, perhaps, he does not fully understand the meaning of this variety of worship). As for the Blessed Virgin, I fail to grasp how anybody can feel that we honor God the less by venerating His mother the more. At any rate on this point the universal consent of all Catholics since at least the Fourth Century signifies that this is a legitimate part of Catholic life. It is my own opinion (based on some examination of the evidence) that to regard the cult of Mary as a late addition is wilfully to neglect the overwhelming testimony of the early Church (including the pictures in the catacombs).

As to the Reserved Sacrament, I think the Editor made a good point in urging that where it is found there are worshippers to be found also. I saw a letter, in a recent number of THE LIVING CHURCH, maintaining that in St. Paul's Church, Boston, where there is no reservation, many worshippers also congregate; but I have visited St. Paul's many times, and never have I seen more than three people (all told) in that Cathedral. Since it is in the shopping district, people would be likely to drop in to rest for a moment, and that is what these three seemed to be doing. They were not on their knees. Where the Sacrament is present, I have never failed to see two or more people praying, every time I have entered the church.

Northampton, Mass.

HOWARD R. PATCH.

LITERARY

FOR CHILDREN

THE TRUE FAIRY TALES. By E. R. M. Boston: The Four Seas Co.

The best thing about this book is Mrs. Kasebier's photograph (now twenty-five years old) of a famous poet and his little daughter, which appears as frontispiece and on the cover. The writer endeavors to make the legends of mythology and the records of Holy Scripture tell tales of evolution, with a far-fetched funniness that is more grotesque than funny. *Exemplum*: the stork which plays so large a part in northern stories of birth, is explained as *storge*, the Greek word for mother-love. Parts of the book are quite good, however.

HOME PLAY. By W. C. Batchelor, Superintendent of Public Recreation, Ft. Worth, Texas. New York: The Playground and Recreation Association of America. 10 cents.

While this is a pamphlet of only thirty-two pages, it is a very valuable publication, especially for one who desires plans and information for the smaller playground activities. There are diagrams and plans for various pieces of playground equipment simple enough for the average man to construct. Then there are rules for games that can be played by the whole family, and a section on Constructive Work in the Home. The booklet is recommended to Church workers with children.

THE AMATEUR ELECTRICIAN'S HANDBOOK. By A. Frederick Collins. New York: Thomas Y. Crowell Co. \$2 net.

To be put in the hands of a growing boy, this book, by the inventor of the wireless telephone, is very wisely written. It begins with simple definitions and experiments with static electricity and goes on to the more recent discoveries. At no time, however, does it become unduly technical, nor does it fail to foster that certain curiosity that is behind all progress. It is excellent for general reading.

LIVINGSTONE OF AFRICA. By C. T. Bedford. **BISHOP BOMPAS OF THE FROZEN NORTH.** By Nigel B. M. Graham. New York: George H. Doran Co. 65 cents each.

Popularly written biographies of missionaries, one of the tropics and the other of the Arctic zone, these books should form valuable material for collateral reading in Church school work, and in that part of religious education that deals with missions. Both books are well and interestingly written.

STORIES FROM DICKENS. By J. Walker McSpadden. New York: Thomas Y. Crowell Co. \$2.50 net.

The author states that he has put this book out as an introduction to Dickens, with the hope that children will come to understand that the imposing rows of volumes, once found in the library of all men of any pretensions, were really to be read—and possibly, too, to induce them to find for themselves that there is still great value in Dickens' novels as compared with the modern output of reading material. The stories are about Dickens' children, and, for the purpose indicated, are quite well done.

PEMROSE LORRY, SKY SAILOR. By Isabel Hornibrook. Boston: Little, Brown, & Co. \$1.75 net.

This is the third of a series about a very energetic and a very modern American girl, who delights in thrills, and delights to give them to her readers. It is intended for girls of twelve and upwards, and should give readers of this age much pleasure.

FICTION

THE AUTOBIOGRAPHY OF MARY JANE. By Mary Jane. Boston: The Christopher Publishing House. \$2.

This book gives, with a shrewd humor, the reaction of a woman to the experiences of the life of the Protestant ministry. It is a very human document, telling how she joined herself thereto—by marriage—and of the various happenings that affect the wife of a clergyman, especially in the smaller towns and cities of some twenty years ago. If it could be read by just the right people, it would have a wholesome effect; and is enjoyable enough for any one to read.

THE TWISTED FOOT. By William Patterson White. Boston: Little, Brown & Co. \$2.

This is a good mystery story laid in the stirring days of the West, when cowboys rode the range, when might was right, and when justice for all men was a fantastic ideal. In those old days, which cannot by any stretch of the imagination be called good, the cattlemen were monarchs of all they surveyed, fiercely resenting any attempt of the ranchers, whom they called nesters, to subdue the soil, as an infringement of their rights. There's a vein of humor in the tale, a love element, and some clever characterization.

POETRY

THE ODES OF HORACE. Translated by William Hathorn Mills, M.A. Berkeley, Calif.: Lederer, Street & Zeus Co.

The translator, a priest of the Church of England, produced this version of the songs of Rome's chief lyric poet after he was seventy years of age, while he was spending his last days in the Horatian climate of California. He died in 1923. He speaks, in his preface, of his Latin teacher of boyhood days, who did his work so excellently that, after so great a lapse of time, his pupil presents his work accurately and in excellent English verse—a difficult achievement.

THE PARLIAMENT OF BIRDS AND OTHER POEMS. By Elise Emons. Boston: The Christopher Publishing Co. \$1.50.

It is indeed strange that a writer of verse, and an English woman at that, should not have known of Chaucer's *Parlement of Foules* until after having written a poem on a similar theme nine pages long; but it is evident that she hadn't. This is an American publication of an English writer, and, with the exception of the title poem, the others are probably arranged chronologically, as they steadily grow better until, at the end, there are some especially pleasing pieces. The format of the book could be greatly improved.

CHIAROSCURO, A BOOK OF POEMS. By Benjamin Francis Musser. Boston: The Four Seas Co. \$2.

The poems of this writer, some of which have appeared in *THE LIVING CHURCH*, have a high mystical quality that appears even in his pleasant foolery. The poems are capable of giving the reader much pleasure, and of gratifying the lover of lesser lyric poetry.

GARDEN OF SONGS. By Lynas Clyde Seal. Boston: The Christopher Publishing Co. \$1.50.

Possibly the most pleasing note in this volume is the author's familiarity with, and love of, nature. Certain sonnets scattered through the book are rather gratifying.

OF SCIENTIFIC INTEREST

THE ARAB AT HOME. By Paul W. Harrison, M.D. New York: Thomas Y. Crowell Co. \$3.50 net.

Dr. Harrison was, for fourteen years, a medical missionary in Arabia and, being an observant and an educated man, has produced a readable and a valuable book. One gets a very satisfactory opinion of the Arab in his native land, of his customs, and of his religion, with all their merits and demerits. A particular interest is in the treatment of Mohammedanism. Dr. Harrison recognizes its strong points, and its value for uncultivated peoples; but he also realizes its weak points, and comes to the conclusion that a native Christianity would be far better for them.

BEACON LIGHTS OF SCIENCE. By Thomas F. Van Wagenen. New York: Thomas Y. Crowell Co. \$3 net.

Beginning with Thales of Miletus, the author traces the history of science by giving a brief—very brief—account of eminent scientists and of their respective contributions to knowledge, down to and including Einstein. No less than two hundred and twenty-eight names are so treated, and the whole gives a fairly satisfactory summary of science; although, of course, one must go to other books—a library, in fact—for an exhaustive consideration. The book is valuable as a ready reference. It is popularly written.

Church Kalendar



NOVEMBER

23. Sunday next before Advent.
27. Thanksgiving Day.
30. First Sunday in Advent.

APPOINTMENTS ACCEPTED

ALLEN, Rev. W. B., Dean of the Cathedral of St. John, Albuquerque, New Mexico; to be priest in charge of the Church of the Redeemer, Brookhaven, St. Stephen's Church, Hazelhurst, and Trinity Church, Crystal Springs, Miss., with address at Brookhaven.

CRESSON, Rev. CALB, rector of St. Paul's Church, Oaks, Pa.; to be rector of Calvary Church, Utica, N. Y., with address at 1103 Howard Ave.

DAVENPORT, Rev. F. H., of Christ Church, Mandan, N. D., and associated work; to be rector of St. George's Church, Bismarck, N. D., with residence at 514 Mandan Ave.

MOFFATT, Rev. W. G.; to be assistant at St. Matthias' Church, Los Angeles, Calif.

PRICE, Rev. ARTHUR R., of Middlesboro, Ky.; to be general missionary in the Diocese of Louisiana, with address at 1430 Jackson Ave., New Orleans, La.

REYNOLDS, Rev. T. D., recently colleague at St. John's Church, Chelsea, London; to be *locum tenens* at Emmanuel Church, Grass Valley, and Trinity Church, Nevada City, Calif., with residence at Emmanuel rectory, Grass Valley.

SHAW, Rev. GEORGE C., rector of St. Mark's Church, Highland, Md.; to be assistant minister of the Chapel of the Mediator, West Philadelphia, Pa.

TROMP, Rev. FRANCIS J., curate of St. Augustine's Church, Wilmette, Ill.; to be priest in charge of Christ Church, River Forest, Ill.

VAN DUYN, Rev. T. J. M.; to be canon of the Pro-Cathedral of the Holy Trinity, Paris, France.

NEW ADDRESS

FERCKEN, Rev. G. J., D.D.; from Geneva, Switzerland, to 39 Rue du Milieu, Yverdon, Canton of Vaud, Switzerland.

PEATROSS, Rev. L. A.; from Belmont, N. Y., to 17 Lee Place, Wellsville, N. Y.

ORDINATIONS

PRIESTS

DALLAS—The Rev. JAMES PARKER LOVE was advanced to the priesthood by the Rt. Rev. C. S. Quin, D.D., Bishop of the Diocese, in All Saints' Church, Cameron, Texas, November 5, 1924. The candidate was presented by Archdeacon Sloan and the sermon was preached by the Rev. W. Postell Witsell, rector of St. Paul's Church, Waco.

Mr. Love served his diaconate in Holy Cross Church, Harrisburg, Texas, after a business career of twenty years. He recently moved to Cameron, where, in addition to All Saints' Church, he also cares for St. Thomas' Church, Rockdale.

RHODE ISLAND—On the Twentieth Sunday after Trinity, November 2, 1924, in the Church of St. John the Evangelist, Newport, R. I., the Rt. Rev. J. DeW. Perry, D.D., Bishop of the Diocese, advanced the Rev. RUDOLPH SCHNORRENBURG to the priesthood. The sermon was preached by Fr. Spence Burton, Superior S.S.J.E., and the candidate was presented by the Rev. Julian D. Hamlin, rector of the parish. The *Missa Marialis* was sung.

The Rev. Mr. Schnorrenberg remains at St. John's as curate. He said his first mass November 4th.

DIED

SHREVE—Fell asleep on the 12th of November, 1924, at the Royal Victoria Hospital, Montreal, the Very Rev. RICHMOND SHREVE, D.D., Dean of Quebec.

"And in God's own likeness waking

He shall know eternal peace."

"And their joy no man taketh from them."

MEMORIAL

Charles Orvis Dantzer

As representing the clergy ministering to the deaf in the United States, the undersigned, his co-workers, desire to place on record an expression of our esteem and sense of great

loss in the death of the Rev. CHARLES ORVIS DANTZER, M.A., a priest of the Church, and, up to a short time before his death, pastor of All Souls' Church for the Deaf, Philadelphia, Pa., who entered into life eternal Sunday, October 26, 1924.

After serving efficiently as missionary to the deaf in the Dioceses of Central and Western New York, Mr. Dantzer became pastor of All Souls' Church for the Deaf, Philadelphia, continuing in that capacity for approximately twenty-five years. Throughout his ministry he endeared himself to the people and was a pastor in every way, entering into the joys of his people, and always ready to share their sorrows. It was largely due to his indefatigable labors that the present All Souls' Church for the Deaf was built, and the church edifice will stand as a memorial to him and his work.

To his widow and family we extend our sincere sympathy.

May he rest in peace and light perpetual shine upon him.

OLIVER J. WHILDIN,
GEORGE F. FLICK,
HERBERT C. MERRILL.

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OF
THE LIVING CHURCH

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No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

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CLERICAL

WANTED: RECTOR FOR GROWING PARISH, unlimited opportunities in City, population over 150,000, Southern State. Must be aggressive worker and strong preacher. State full qualifications. Address S-297, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER WANTED in the near future for parish in Middle West. Catholic services. Address XYZ-298, care LIVING CHURCH, Milwaukee, Wis.

WANTED—ORGANIST AND CHOIRMASTER capable of training boy choir, at St. John's Church, Buffalo, N. Y. Salary \$125 a month. Address with references, Rev. W. R. LORD, 51 Colonial Circle.

POSITIONS WANTED

CLERICAL

PRIEST (50), AVAILABLE FOR TEMPORARY curacy, *locum tenency*, Advent to March 15, 1925. Catholic, successful rector, musical. Address FIDELIS-301, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, WITHOUT FAMILY, wants parish in South for preference. Organizer, military service, strong extempore preacher. Write S-228, care LIVING CHURCH, Milwaukee, Wis.

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Friday, Evensong and Intercessions at 8:00.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

D. Appleton & Co. 29-35 W. 32d St., New York, N. Y.

The Criminal as a Human Being. By George S. Dougherty.

Contributions of Science to Religion. By Shailer Mathews.

Harper & Brothers, Franklin Square, New York, N. Y.

Bare Souls. By Gamaliel Bradford.

Henry Holt & Co. 19 W. 44th St., New York, N. Y.

New Governments of Central Europe. By M. W. Graham, Jr., and Robt. C. Binkley.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

The Little Lord Jesus. Price \$1.25.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

Liberal Christianity and Religious Education. A Study of Objectives in Religious Education. By Adelaide Teague Case, Ph.D., Teachers College, Columbia University. Price \$2.

The Imitation of Christ. By Thomas à Kempis. Edited with Introduction and Notes by Brother Leo, F.S.C., professor of English Literature in St. Mary's College, Oakland, Calif. Price \$1.

The Genesis and Birth of the Federal Constitution. Edited by J. A. C. Chandler.

Current Problems in Citizenship. By William B. Munro.

An Introduction to the New Testament. By Benjamin Wisner Bacon, D.D., professor of New Testament Exegesis in Yale Divinity School. New Testament Handbooks. Edited by Shailer Mathews.

The Problem of Immortality. Studies in Personality and Value. By Radoslav A. Tsanoff, Ph.D., professor of Philosophy The Rice Institute. Price \$3.

Youth and the Bible. By Muriel Anne Streibert, assistant professor of Biblical History, Wellesley College. Price \$2.25.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

Sands on the Shore. By Susanne Alice Ranellett. Price 75 cts.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

The Mozarabic and Ambrosian Rites. Four Essays in Comparative Liturgy. By W. C. Bishop, M.A. Edited from his papers by C. L. Feltoe, D.D. Alcuin Club Tracts. No. XV.

L. C. Page & Co. Boston, Mass.

Nan's Christmas Boarder. By Frances Margaret Fox. Illustrated by Elizabeth R. Withington and Gertrude E. Martin. Price \$1.25.

Pepin: A Tale of Twelfth Night. By Evaldeen Steirn. With illustrations by T. Matsubara. Price \$1.50.

Old New England Inns. Being an Account of Little Journeys to Various Quaint Inns and Hostleries of Colonial New England, including the Wayside Inn, Sudbury, Mass. By Mary Caroline Crawford. Illustrated. Price \$3.50.

Chatterbox. 1925. Founded by J. Erskine Clarke, M.A.

Fleming H. Revell Co. 158 Fifth Ave., New York, N. Y.

Quiet Talks about the Healing Christ. By S. D. Gordon, author of *Quiet Talks on Power*, *Quiet Talks on Prayer*, etc. Price \$1.25.

Skeffington & Son, Ltd. Paternoster House, St. Paul's, E. C. 4, London, England.

The Plan of Caiaphas. By Edward H. H. Lee, M.A., Christ's College, Cambridge; vicar of Whitechurch Canonorum with Marshwood, Stanton St. Gabriel, and Fishpond.

Witness Publishing Co. 6140 Cottage Grove Ave., Chicago, Ill.

Cushioned Pews. By the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado and editor of *The Witness*. Price \$1.75 net.

Yale University Press. New Haven, Conn.

A History of Religious Education in the Episcopal Church to 1855. By Clifton Hartwell Brewer, B.D., Ph.D., rector of Trinity Church, Branford; lecturer on the History and Polity of the Protestant Episcopal Church, Yale University; lecturer on Religious Education, Berkeley Divinity School. Price \$4.

PAPER-COVERED BOOKS

The Commonwealth Press. Letchworth Garden City, Herts., England.

The Social Ideal of the Bible. By Rev. Gilbert Clive Binyon, M.A., author of *Prayers for the City of God*, etc.

W. Heffer & Sons, Ltd. Cambridge, England.

The Logia in Ancient and Recent Literature. By John Donovan, S.J., M.A., author of *Theory of Advanced Greek Prose Composition*.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1., London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

Ceremonial Pictured. In Photographs. A Companion Volume to the Directory of Ceremonial (Tract XIII). Alcuin Club Tracts. No. XIV.

PAMPHLETS

The Catholic Club of the City of New York. 120 Central Park South, New York, N. Y.

The Testimony of History for the Roman Catholic Church. Published by the Library Committee.

Houghton Mifflin Co. 4 Park St., Boston, Mass.

The Promise of the Bell. By Agnes Repplier. With Illustrations by John Wolcott Adams. Price 35 cts.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

Liberalism in Religion. By the Very Rev. W. R. Inge, C.V.O., D.D., F.B.A., Dean of St. Paul's, president of the Churchmen's Union.

The Nature of Punishment and Forgiveness. By Douglas White, M.A., M.D., chairman of the Council of the Churchmen's Union.

What is the Church? By the Very Rev. Hastings Rashdall, D.D., D.Litt., D.C.L., F.B.A., late Dean of Carlisle and Fellow of New College, Oxford, formerly president of the Churchmen's Union.

Criticism and the Old Testament. By the Rev. R. H. Kennett, D.D., regius professor of Hebrew in the University of Cambridge, Canon of Ely.

All the above belonging to Papers in Modern Churchmanship edited by the Rev. C. F. Russell, M.A., headmaster of King Edward's School, Southampton, and late Fellow of Pembroke College, Cambridge.

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A. R. Mowbray & Co. 28 Margaret St., London, W. 1, England.

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In the Divine Presence. Intended for the Use of those who worship at a sung Eucharist. Compiled by Rev. J. H. Charles, M.A., B.D., vicar of Oakham. Price 5 cts.

BULLETINS

Lutheran Theological Seminary. Philadelphia, Pa.

The Philadelphia Seminary Bulletin. October, 1924. Vol. 9. No. 1.

General Theological Seminary. Chelsea Square, New York City.

The Bulletin of the General Theological Seminary. Complete List of Alumni. Corrected to July, 1924. Volume X. In two sections. Number III. Section I. October, 1924. Seminary News. Section II.

Union Theological Seminary. 3041 Broadway, New York, N. Y.

Opening Address 1924. Vol. VIII. No. 1, November, 1924.

EXHIBIT OF VESTMENTS

NEW YORK.—The eleventh annual exhibition of St. Hilda Guild will be held November 19th to the 22d at the rooms of that Guild, 605 Lexington Ave., New York City, when Church vestments, altar linen, ecclesiastical embroidery, etc., will be on display. Dr. Ralph Adams Cram, of Boston, is president of the organization.

Fourth Province Adopts Executive Council System

The Living Church News Bureau
Wilmington, N. C., Nov. 14, 1924

FOLLOWING THE LEAD OF THE NATIONAL Church, the Synod of the Province of Sewanee, meeting at St. James' Church, Wilmington, N. C., November 11th to the 13th, did away with the old commissions and boards, and created an Executive Council to administer the affairs of the Province. This action, following the recommendations of the committee on ordinances, is expected to result in increased activity and more effective administration.

In spite of the enforced absence of Bishop Gallor and the Rev. J. A. Schaad, who were to have made two of the important addresses of the Synod, the program proved most interesting to the large number of delegates in attendance from every diocese of the Province.

At the opening service of the Synod on the evening of the 11th, addresses of welcome were made by the Rev. W. H. Milton, D.D., rector of St. James' Church, and the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina. The response was made by the Rt. Rev. T. DuB. Bratton, D.D., President of the Synod. Miss Grace Lindley made an inspiring address, based on the impressions which she received while on a world tour of the missions conducted by the Church.

The business sessions of the Synod, held in the parish house of St. James' Church, one of the most complete structures of its kind in the United States, were presided over by Bishop Bratton. The Rev. Mercer P. Logan, D.D., was reelected secretary, and Mr. T. H. Nickerson treasurer. The Rt. Rev. F. F. Reese, D.D., was reelected provincial representative on the National Council.

Of chief interest were the reports of the executive committees of the boards of Religious Education and Christian Social Service. The Rev. Gardiner L. Tucker, provincial secretary for Religious Education, presented a digest of reports from each diocese. This showed a greatly increased activity in Church schools. In practically every diocese, summer conferences for young people were held. Teacher training classes and the development of the Church schools along modern lines was marked. Bishop Guerry read the report for the committee on Christian Social Service. Its pronouncements on welfare legislation, and on the question of peace agitation were moderate in tone, following the lines laid down by the General Convention in Portland.

The provincial organization of the Woman's Auxiliary held its meetings in St. James' parish house, presided over by Mrs. James G. Staton, of East Carolina. Mrs. T. W. Bickett, of North Carolina, was secretary. A feature of these meetings was the presence of four young women who are at home on leave of absence from the mission fields. Their presence and addresses aroused great enthusiasm.

A resolution calling on the National Council to define clearly the status of the Woman's Auxiliary was passed by the women after much discussion of the subject.

The personnel of the Provincial Executive Council, created at this meeting, consists of the officers of the Synod as *ex officio* members, nine members elected by

the Synod, and not more than four elected by the Council itself. The members elected by the Synod were: the Rt. Rev. Drs. E. A. Penick, K. G. Finlay, and H. J. Mikell; the Rev. Messrs. W. H. K. Pendleton, J. D. Wing, D.D., and W. C. Whittaker; Messrs. George B. Elliott, Warren Kearney, and G. W. Thomas.

A reception and dinner was tendered the delegates and visitors to the Synod in St. James' parish house on the evening of the 12th, followed by an address on parish organization by the Rev. Joseph Kuenhle and a demonstration meeting of the St. James' Service League. At the closing service addresses were made by the Rev. Messrs. Alexander Patterson, L. N. Taylor, and H. D. Phillips, D.D.

THEODORE PARTRICK, JR.

CHANGES AT ST. MARY'S BURLINGTON, N. J.

BURLINGTON, N. J.—The Board of Trustees of St. Mary's Hall, Burlington College, announce that the Rev. John Fearnley and Mrs. Fearnley, after twenty-five years as rector and as principal of St. Mary's Hall, have found it necessary to give up their work at the Commencement in 1925. Their resignations have been accepted by the Board with great regret, and with full appreciation of their excellent services to the school. Their administration has been marked by great improvement in the school properties, an increase of pupils, a large number of graduates, and a warm affection that has bound pupils and teachers to them.

The Board, in order to secure the continuance and the future success of the school, has secured to take charge of the Hall the Sisters of the Transfiguration, of whom the present Bishop of New Jersey has been Chaplain General from the founding of the Order. The Sisters of the Transfiguration have been markedly successful in conducting girls' schools both at home and in the mission field. The Order has assigned, as sister in charge of St. Mary's Hall, Sister Edith Constance, who has for ten years been the successful head of St. Lioba's School, Wuhu, China.

Plans are being made for the celebration of Founder's Day, May 27, 1925, as a mark of appreciation and affection for the Rev. Mr. and Mrs. Fearnley.

BIBLE CLASS CELEBRATES TWENTY-FIRST BIRTHDAY

HAMPTON, VA.—In 1903, Mr. Jacob Heffelfinger, as superintendent of St. John's Church school, Hampton, Va., organized an adult Bible class with ten members. Under the able leadership of Mrs. Frank Darling, the class has grown steadily in numbers and influence. There are now 125 members, and the loyalty and good fellowship of its members reflect a unique spirit.

The class recently celebrated its twenty-first anniversary, and the Rev. W. A. R. Goodwin, D.D., of William and Mary College, was the speaker. The whole congregation joined in extending their hearty congratulations to Mrs. Darling, and the officers of the class, for the splendid work which this organization has accomplished for St. John's Church.

Dr. Weston, Bishop of Zanzibar, Passes Away in His Diocese

Death of Bishop Thompson—Liverpool Cathedral—E. C. U. Committee

The Living Church News Bureau
London, Nov. 7, 1924

A GREAT LOSS HAS BEFALLEN THE CHURCH of England. Late on Monday night a cable was received at the office of the U. M. C. A. at Westminster, briefly announcing the death from pneumonia on Sunday, November 2d, of Dr. Frank Weston, Bishop of Zanzibar. The cable was sent by Fr. Douglas from Hegongo, the theological college founded a few years ago by the Bishop, which is situated about three miles away from the old-established mission station of Magila. The totally unexpected news struck thousands of English people with a sense of personal loss. It is not only of his bereaved diocese that one thinks, but of the whole of the Anglican Communion, for Bishop Weston was a man who had come to stand as a foremost champion of the Catholic cause.

The Archbishop of Canterbury expressed the sorrow of the whole Church in the following message of sympathy that he at once cabled to Zanzibar:

"Deepest sympathy from myself and mission with diocese bereaved of faithful and fearless servant of Christ and His Church."

Dr. Frank Weston, seventh Bishop of the see now known as Zanzibar, was born on September 13, 1871. He was educated at Dulwich College, and from thence went up to Trinity College, Oxford, where he took Final Honour Schools in 1893.

In 1894, Weston became assistant missionary in the College mission at Stratford in London. The Bishop who ordained him deacon in that year, and priest in 1895, was Dr. Festing, Bishop of St. Albans, a keen supporter of the U. M. C. A., and for years chairman of its committee.

In 1896, Weston resigned his assistant missionarieship to fill the vacancy on the staff of St. Matthew's, Westminster, caused by the departure of the late Rev. W. H. H. Jervois to the vicarage of St. Mary Magdalene's, Munster Square. St. Matthew's was then at the height of its fame under the Rev. W. B. Trevelyan, and there, in the slums of Westminster, Weston spent two strenuous years, until in 1898 he volunteered for work in the U. M. C. A., and was accepted for the Diocese of Zanzibar.

After the Lambeth Conference of 1908, Dr. Hine resigned the see of Zanzibar, and Weston was obviously the man to succeed him. He was duly appointed by the Archbishop of Canterbury, and was consecrated in St. Saviour's Cathedral, Southwark, on the 11th of October, 1908.

The year 1913 witnessed what came to be known as the "Kikuyu Controversy," which was raised by Dr. Weston in an outspoken pamphlet which he published in England as an "Open Letter" to the then Bishop of St. Albans, Dr. Jacob. The war in August, 1914, suspended the controversy at its height, although the Archbishop of Canterbury's published letter on the matter made it clear that for Anglicans to communicate in non-episcopal Churches was inconsistent with the principles of the Church of England.

In 1915 came Dr. Weston's "excommuni-

cation" of Dr. Percival, then Bishop of Hereford, and his protest against the consecration of Dr. Hensley Henson to the episcopate, both of which matters are still fresh in the minds of Church people.

Bishop Weston has ruled the Diocese of Zanzibar longer than any of his predecessors, namely, for sixteen years; Bishop Smythies died after an episcopate of eleven years, and his reign was the longest till Bishop Weston's. And now, after twenty-six years in Africa, the Bishop has gone to his rest, in his fifty-fourth year, at an age when many a priest would be considered suitable to take on the responsibilities of an English see.

The late Bishop had remarkable gifts as a speaker, rarely displayed, but unsurpassed in our generation; these gifts were strikingly manifested when presiding at last year's Anglo-Catholic Congress in London. He was also a theologian equipped not only with learning, but also with the rarer quality of fresh and constructive thought. From any point of view his books are a permanent contribution to theology, and considering the circumstances of their production, they are astonishing. He was a man with extraordinary powers of leadership, as witnessed by his work as Honorary Major of the Zanzibar Carrying Corps in 1917, for which he was mentioned in dispatches.

Masses of Requiem for the repose of his soul will be said at St. Matthew's, Westminster, on Monday next, and a High Mass of Requiem will be sung at the same church on Friday, November 14th, for members and friends of the U. M. C. A. The officiants will be priests of the Mission now at home on furlough, and Bishop Gore will give an address after the service.

The Anglo-Catholic Congress Committee is arranging for Requiem Masses to be offered throughout the country on Thursday, November 13th. A High Mass of requiem will be sung at St. Alban's, Holborn at 11 A.M., when the Bishop of London will preside, and will say a few words.

A solemn Requiem will also be sung at St. Jude's, Birmingham, on Monday, November 17th. This will be a united service of all the Catholic churches in the city, and the preacher will be the Rev. Francis Underhill.

DEATH OF BISHOP THOMPSON

Another Bishop who has passed to his rest during the last week is Dr. Denton Thompson, Bishop of Sodor and Man, who died suddenly at Harrogate on the Eve of All Saints' Day. Prior to his consecration to the episcopate in 1912, Dr. Thompson was rector of Birmingham for seven years. He upheld the Evangelical traditions of his predecessors, and was the author of many theological works, the best-known, perhaps, being *Central Churchmanship*.

In reference to the bishopric of Sodor and Man, it may be of interest to record that out of the five graduates of Dublin University who alone from that University have held English bishoprics, three—Thomas Wilson (1697), Claudius Cregan (1784), and Bardsley (1887)—have been Bishops of Sodor and Man, for, although the Isle of Man is not reckoned as part of England, the see is included in the Province of York. The other two gradu-

ates of Dublin University who have attained the episcopate of the Church of England are Chandler, Bishop of Lichfield and subsequently of Durham, in the Eighteenth Century, and William Connor Magee, consecrated Bishop of Peterborough in 1868 and appointed Archbishop of York in 1891.

LIVERPOOL CATHEDRAL

The final service in connection with the consecration of Liverpool Cathedral took place last Saturday afternoon, in the presence of a congregation of clergy and laity numbering close upon three thousand. The occasion was the ceremonial handing over to the care of the Chancellor of the Cathedral of the deeds and records relating to the consecration.

After the ceremony, the Bishop, Dr. David, delivered his "monitions" to the several members of the Chapter by name, to the Greater Chapter, and through them to all the clergy of the diocese. In the course of his charge to Dr. Raven, Canon of the Cathedral, the Bishop said:

"We desire that you should further our purpose to call every minister with the cure of souls to exercise his office at the Holy Table of this our Cathedral, his and ours, at the least once in every four years. This our Cathedral Church shall be set apart on certain days according to the discretion of our chapter to the pilgrims from our parishes. On such a pilgrimage day the minister of the parish making pilgrimage shall lead the devotions of his people here. He may celebrate the Holy Communion, and, if he feel so disposed, he shall preach to his people in this place."

The above excerpt has given rise to some misunderstanding, and, indeed, has been seriously misquoted by the secular press and others. One Sunday newspaper declared with flaming headlines that the Bishop had come to a decision which entirely changed the relations between the Church of England and the Nonconformists, and it was suggested by another newspaper that Dr. David had invited Nonconformist ministers to celebrate the Holy Communion at the Cathedral altar. This is, of course, grotesquely absurd. His lordship's words were meant to convey exactly what those who heard them had understood them to convey—nothing more and nothing less. It is true, as the Bishop subsequently explained, that he had in the past invited laymen and Nonconformist ministers to deliver addresses in the Cathedral, and he would continue so invite them, but the idea that he was inviting Nonconformist ministers to bring their congregations and to conduct their own services in the Cathedral was preposterous. The services, by the way, at which these ministers and laymen have preached have not been the regular services of the Cathedral.

In forbidding the exclusion of "anyone who, bound by no contrary allegiance, declares himself to be loyal to the Church's Creed and claims its service," the Bishop explains that he meant that "if a Presbyterian or Nonconformist who had not been confirmed should present himself at the altar to receive Holy Communion he would not be repelled." But, even so, that is a sufficiently serious innovation!

E. C. U. LITERATURE COMMITTEE

The Secretary of the E. C. U., writing in the *Church Union Gazette* for November, refers once more to the Literature Committee, the aims of which were so ably set forth at the meeting in Oxford

in Church Congrees week. Fr. Pinchard summarizes these aims as follows:

"There is a certain amount of misunderstanding, I find, in people's minds about the projects of the Literature Committee. It should be plainly stated that the Committee does not contemplate the formation of lending libraries or anything of that nature. The Committee exists, in the first place, for the purpose of producing Catholic literature, which will meet the needs of the present time, by means of the help and assistance of the most eminent scholars.

"The principle upon which the committee works is that the Catholic Revival must be shown to be based upon sound learning. This will necessarily involve the production of books of a distinctly learned and scholarly kind, as well as those of a more elementary and popular character. Such books will be produced and made accessible through the ordinary channels of publication, and it is expected that they will have their influence not only within the membership of the English Church Union but throughout the English-speaking religious world.

"Books of a more elementary and pop-

ular character will be produced in the same kind of way at comparatively low prices.

"The Literature Committee has in view the hope of making the E. C. U. a learned Society, fundamentally interested in the study of the Faith in its relation to modern thought and modern life, in the manner described above. But it is also hoped that active educational work may be carried on in and by the Branches of the Union by means of lectures, study circles, classes, and organized courses of reading.

"If this is to be done, it will, of course, be necessary to supply suitable literature at a comparatively low price for use in these study circles and classes. For this purpose no doubt the Literature Committee will produce literature specially suited to and prepared for the use of Members of the Union."

The Committee will, I understand, make some announcement with regard to all these matters as soon as their general proposals shall have received the approval of the Union, at a meeting fixed for December 17th.

GEORGE PARSONS.

English Church Assembly Anticipates Busy Session

A Mystery Play—Wycliffe and the Franciscans—Centenary of Waterloo Church

The Living Church News Bureau
London, Oct. 31, 1924)

THE RECENT DISSOLUTION OF PARLIAMENT and the consequent General Election—now happily over—will involve, of course, the election of new Lower Houses of Convocation. This is usually a long procedure, for the elections do not take place simultaneously, but extend over two or three weeks, the voting being done through the post. The political situation, however, will not interfere with the meeting of the Church Assembly from November 17th to the 21st, for, under the constitution of the Assembly, the existing House of Clergy may continue to be members of the Assembly until new Lower Houses of Convocation have been elected.

At the forthcoming session, a number of important matters will come up for consideration, and, from Monday, November 24th, until November 29th, the House of Clergy, sitting separately, will continue its work on the revision stage of the Prayer Book revision measure, and will deal with the Occasional Offices. It is not proposed to take the Kalendar until the rest of the Prayer Book is finished. According to a note in the *Church Assembly News*, the official organ of the Assembly, the position of things in the matter of Prayer Book revision is that a stage of great interest has been reached. In the House of Clergy the resolution passed twelve months ago showed that there was a very widespread desire to limit alternatives in the case of the Holy Communion Office. An overwhelming majority voted in favor of there being only one permissible alternative (the voting showed 192 for and 11 against). But, as conferences and debates proceeded, it appeared to be very unlikely that, even with all the good will in the world, this would be practicable, and, as we know, there are now two permissible forms of the Prayer of Consecration in the alter-

native book as it at present stands in the House of Clergy. But the House of Clergy is still "in committee of the whole house," and, when it resumes, the whole question will come up for final reconsideration. Meanwhile, a conference will probably take place between the consultation committee of the House of Clergy and the similar committee of the House of Laymen in November, and this may have an important bearing on the situation.

In the full session of the Assembly the small committee appointed to consider the procedure to be followed in bringing forward the various matters dealt with in the report of the Property Commission will probably make a report. The Clergy Pensions Measure is also likely to be introduced on the basis of the third report of the Pensions Committee.

The first report of the Patronage Committee, presented to the Assembly at the spring session of 1923, which dealt especially with the sale of advowsons, was admittedly a landmark in recent Church history; the measure embodying it—the Benefices Act, 1898 (Amendment) Measure, 1923—received the Royal assent on July 14, 1924. It is now anticipated that a second report from the Patronage Committee will be ready for the autumn session; this, according to the introduction in the first report, should include many questions of great importance and difficulty, mutually intertwined, such as those connected with the limitation of tenure, rights of parishioners, private patronage, boards of patronage, and trustee patronage.

These four subjects alone would, if present expectations are realized, afford ample material for deliberation. But, in addition to them, the Shrewsbury and Leicester Diocese Measures will come up for consideration, besides other important matters. So, once again, the Assembly is in for a busy session.

A MYSTERY PLAY

On Wednesday and Thursday evenings this week, two performances of Mr. B. C. Boulter's mystery play, *Paul and Silas*

were given at the Church of St. Silas, Kentish Town, in the north of London. Large congregations, drawn from all parts of London, filled the church on both occasions. The St. Silas' Players, as I have already stated in a previous notice of this mystery play, are almost all parishioners. Like their other two plays, the *Epiphany* and the *Passion*, the play is presented in the lofty apse of the church itself. But *Paul and Silas* differs from them in being provided not only with incidental music, but with singing parts for some of the characters. The music has been composed by Mrs. Boulter.

This year the mystery play has been slightly enlarged. It opens with the incidents of Philippi: the incantations of Lois, the soothsaying damsel, the song of Paul and Silas in jail, the collapse of the prison walls, and the humiliation of the magistrates. The new epilogue shows the two saints, with other prisoners, in a Roman prison during the persecutions by Nero. They are led out to the arena, singing as they go, and at the end of all, St. Silas is seen lying in state before the altar of St. Silas' Church. For this final scene Mrs. Boulter has used, as the theme of part of the musical setting, the plainsong melody of St. Bernard of Clairvaux' hymn, *Jesu dulcis memoria*.

The performances were in every respect admirable, and the reverent treatment by those engaged in the presentation of the mystery gave it an atmosphere of real devotion.

WYCLIFFE AND THE FRANCISCANS

The zealous but fanatical messengers sent out by the Protestant Truth Society to combat Ritualism and Romanism are known as the "Wycliffe Poor Preachers" (and very poor preachers some of them are!). Mr. John Kensit, the organizer, is evidently jealous of the honor due to their patron, for he recently wrote to the Archbishop of Canterbury asking how it was that the six-hundredth anniversary of the birth of John Wycliffe should have been ignored, so far as the Church of England is concerned, whereas the seven-hundredth anniversary of the Coming of the Friars had been marked by a special celebration in Canterbury Cathedral. The Rev. M. G. Haigh (chaplain) has replied on behalf of the Archbishop:

"His Grace does not think there would be any special appropriateness in commemorating, in the city of Canterbury, the birth of John Wycliffe, even if we were well assured as to its date. His Grace has again and again called attention to the importance of John Wycliffe's place in English Church history and to the immense value of his work. I am to add that the Archbishop thinks you have perhaps overlooked the fact that the commemoration at Canterbury of the coming of the Franciscans on a well-defined date was a local matter relating to Canterbury itself and to the buildings, etc., which have survived in the city. There is no such local association between John Wycliffe and Canterbury. The interesting and important publications of the Wycliffe Society have kept vividly before the public mind the words and doings of that remarkable man."

CENTENARY OF WATERLOO CHURCH

The centenary of St. John's Church, Waterloo Road, one of the "Waterloo Churches" built by the nation as memorials of the victory of Waterloo, will be observed on Sunday next, November 2d. In celebration of the anniversary the church has undergone restoration and decoration, a special centenary appeal

having been made by the vicar, the Rev. J. W. Woodhouse.

It is hoped that the whole of the money required for the work will have been collected before the centenary service is held.

When the church was built, the district was known as Lambeth Marsh, and it was necessary to make use of piles to carry the foundations of the building. Now St. John's is the center of one of the busiest parishes, which includes within its borders the new County Council Hall, the Waterloo Station, and the Union Jack Club—not forgetting the "Old Vic" Theater.

The Bishop of Southwark will preach at the centenary service.

PRESENTATION OF PORTRAIT

On Thursday last, the Archbishop of York, joint president with the Archbishop of Canterbury of the Church of England Men's Society, presented to the Rev. E. Gordon Savile, the retiring secretary of the Society, a portrait of himself, painted by Mr. James S. Sleator, and given by members of the society. Those present included the Bishop of Ripon, the Bishop of Peterborough, Sir George King, Sir Littleton Groom (connected with the Australian branch of the Society), and the Bishop of Swansea and Brecon (chairman of the council).

The portrait bore the following inscription: "Presented to the Rev. E. Gordon Savile by the members of the Church of England Men's Society as a mark of their gratitude and affection on his retirement from the clerical secretaryship, after twenty-one years' valued service."

The Archbishop of Canterbury, who was unable to attend, sent a message expressing warm and grateful recognition of Mr. Gordon Savile's services to the Society.

The Archbishop of York, in making the presentation, said that they all owed Mr. Savile a great debt of gratitude. During the war, in conjunction with friends, the Society was enabled through him to make a contribution—which had never been properly appreciated—of £20,000 for the comfort and benefit of the troops in the fighting area.

INTERNATIONAL SERVICE

On Thursday, October 23d, was celebrated the jubilee of the consecration by Bishop Jackson, in 1874, of the English Church in Brussels. There was an early celebration of Holy Communion by the Bishop of Kensington, who made a special journey from England to Belgium to be present, and there were many communicants. Evensong was extremely well attended, and Bishop Maud preached an inspiring sermon, in which he appealed for unity and coöperation between all sections of the British colony in the effort to attain greater holiness.

Among those present at Evensong were the British and American Ambassadors to Belgium, and representatives of the other Belgian chaplaincies, while the gathering was honored by the presence in the sanctuary of the Greek Archimandrite Patrokios, from Antwerp, who wore his sacerdotal robes, and of Fr. Isvolsky, the Russian priest in Brussels, representing the Orthodox Church.

SCOTTISH BISHOP RETIRES

The Rt. Rev. C. E. Plumb, who was consecrated to the see of St. Andrews, Dunkeld, and Dunblane, Scotland, in 1908, has sent in his resignation to the

Lord Primus, owing to ill-health. He will vacate his bishopric at the end of the year. Dr. Plumb was at one time Principal of St. Stephen's House, Oxford, and chaplain of Magdalen College from 1897 to 1903. After three years as chaplain at Cannes, he was appointed priest-in-charge of St. Margaret's, Braemar, and in 1906 Provost of St. Ninian's Cathedral, Perth. He has been seen very little in England of late years, but there are many on this side of the Border who know his brilliant gifts, and value him yet more for his wise counsel, his modesty, and his unassuming goodness. May he be spared for many years to enjoy his well-earned rest.

APPEAL FOR PEACE

The Bishops of the Church of Ireland have issued an appeal for prayer that a desire for peace may be awakened in all hearts. They request the clergy and people of the Church of Ireland to set apart next Sunday, November 2d, as a day of

special intercession for peace and for the healing and appeasing influences necessary to create the temper favorable to the reconciliation of differences. The appeal is signed by the thirteen bishops of the Church of Ireland.

ANGLO-AMERICAN TEACHER EXCHANGE

An interesting experiment for promoting Anglo-American friendship has just been begun under the auspices of the English-Speaking Union. This plan is for the exchange of teachers for one year between British and American schools. Four teachers have been sent to the United States this year by the Union to study American educational methods. The latest of these recruits is Miss Margaret Brown, deputy head of the Girls' County School at Bishop Auckland, Durham, who is joining the staff of Bradford Academy, Massachusetts. Bradford Academy is sending Miss Harriet Sleeper to take Miss Brown's place. GEORGE PARSONS.

Turks Again Persecute Greeks in Constantinople

Distressing Affair in Poland—The Latvian Orthodox—Education in Austria

The European News Bureau
London, Eng., Oct. 24, 1924

NEWS FROM THE EAST IS AGAIN somewhat disquieting. A grave situation has arisen in Constantinople on the question of the application of the Convention for the exchange of populations between Turkey and Greece. It seems that under the Lausanne Treaty the Turks have the right to require Greeks to leave Turkey who took up their residence there since 1918, but have no right to touch those who were established there prior to the Armistice. The question hangs upon the word *established*. There were countless Greeks domiciled in the Turkish capital before 1918 who had never registered with the police and these the Turks are claiming the right to expel. Suddenly the Turks with characteristic brutality arrested these people and locked them up without any food or bedding. The Greek population is panic stricken. The neutral members of the International Commission tried to remonstrate with the Turkish authorities, but have been unable to obtain any satisfaction whatever. This brutal treatment will, I am sure, rouse Americans to protest against the Turk. We are gradually seeing day by day the baneful results of the Lausanne treaty.

Another area of persecution is the Hakiari, where a scanty remnant of Assyrian Christians returned after the Armistice. The Turks have gone into this area, pending the League of Nations arbitrament on the boundary of the Mosul vilayet. Everyone knows that the Turks will not wait for the League. What they did at Smyrna they will do in Mosul under the very nose of the League. Reports say that the Turks are massing troops on Mosul.

DISTRESSING AFFAIRS IN POLAND

A very distressful affair has occurred in Poland. The majority of Poles are Roman Catholic, but, in that portion which formerly appertained to the Russian empire, there was a certain amount of Orthodoxy, due to the fact that many

Russians came to settle in Poland. At the conclusion of hostilities, when Poland became independent, a synod by a certain majority declared the Polish Orthodox Church, which had formerly been part of the Russian Orthodox Church, autocephalous, like the Churches in Jugo-Slavia and Greece. There was, however, a division of opinion on the matter. The Polish government, largely Roman Catholic, favored independence for the Orthodox Church, but a number of Orthodox themselves, fearing that an independent Church would be weak before the power of Rome, would have preferred to have remained attached to Russia. In an altercation the Archimandrite Latyszenko lost his temper with the Metropolitan George, and killed him. The Metropolitan had undertaken the task of reorganizing the new independent Church. Now the Archimandrite has been sentenced to twelve years penal detention. It is a sorry business for Christian men to behave so to each other.

It must be remembered, of course, that the majority of Poles are Roman Catholic and that the Orthodox are in a great minority. The Orthodox Church in Poland was always somewhat unpopular and represented the ruling Russians in that part of Poland which once belonged to Russia, and hence the Roman Church became in Poland a symbol of the popular religion, while Orthodoxy was the religion of the oppressor. This was indeed in curious contrast to Poland's neighbor Czecho-Slovakia, where the Roman Church represented the Austrian, the oppressor, and the new National Church, though not Orthodox, has nevertheless been anxious to come to an understanding with the Eastern Church.

THE LATVIAN ORTHODOX

A rather similar state of affairs to that of Poland seems to have been created in another post-war state, Latvia. This republic on the Russian border was created in 1917 by the treaty of Brest-Litovsk under a distinctly German influence. In fact, there is, besides a Roman Catholic element, a German Lutheran element, which it is somewhat surprising to find as far East as Riga. Latvia was originally christianized by the Teutonic Knights and, at the Reformation, many of these noble

families who had settled there embraced the Reformed Faith, which accounts for the Lutheranism in the country. Peter the Great contrived to add Latvia to the Russian empire and then a third religious element, that of Orthodoxy, entered the country. Peter the Great protected the German families, who were much hated by the native population.

Since Latvia has become independent, there has been a great desire to eliminate everything Russian, and the Orthodox Church has also been assailed. Complaints in particular have been levied against the government that it has confiscated the Orthodox schools and handed them over to Roman Catholics and Protestants. There is also a report that the Orthodox Archbishop John of Riga has been compelled to live in a noisome and foul cellar under the Cathedral. On the other hand the Latvian Minister in London has written a letter to the *Church Times* pointing out that, though Archbishop John is living in this place, he does so entirely by his own choice as the government offered him a house in exchange for the palatial residence that he used to occupy, but he refused it. Further, his Excellency enlarges upon the fact that the number of Orthodox in Riga is quite small; he himself has seen only sixty or seventy worshippers in a cathedral that would hold over a thousand people. It is a pity that these religions cannot compose their differences.

EDUCATION IN AUSTRIA

The Austrian press has been discussing a speech made by the Roman Catholic Chancellor, Dr. Seipel, at a meeting of the Christian Social Party in Vienna. He said that the Canon Law should be enforced with regard to questions of education. Roman Catholic children should be compelled to attend schools built exclusively for them, and it should be a matter for the bishops to grant or refuse permission for attendance at any neutral educational establishment. He would not be prepared to admit that parents had the right to decide to which schools their children should go. That right belonged exclusively to the Church.

This is upholding the principle of Church schools (as we should say in England) with a vengeance. It is therefore of interest to turn to a recently published book by the English Roman Catholic writer, Mr. Hilaire Belloc, *The Contrast*. I think that many of my American readers will doubtless know this book as it deals with the contrast between the United States and Europe. Mr. Belloc says: "The State affirms the doctrine that a certain religious atmosphere is universal or should be to the human race; or at any rate to all its citizens . . . but by Catholic definition it is the parent who should decide upon the education of the child, not the state."

Mr. Belloc indeed uses his argument to protect a Catholic parent compelled by some anti-Catholic government to send his child to an undenominational school, but his argument is capable of being applied both ways, especially when the "State" in Austria is largely bound up with the Roman Catholic Church. I once heard of a story (I hope for the sake of Austrian Christianity that it is not true) of a wholesale chemist in an Austrian town, a rather lax Roman Catholic, who proposed sending his son to a Protestant *hochschule* in Germany. The Bishop of the diocese got wind of this and threatened to compel all the other chemists to boycott his goods and, as he was the principal wholesaler of his district, he would

have been ruined. He sent his son to the Jesuit college at Feldkirch!

THE CHURCH OF IRELAND

In a previous letter I referred to the Irish boundary crisis. The matter is resting at the moment, but it is quite clear, if we think about it, that the passing of an Act of Parliament and the appointment of a Commission without an Ulster representative will not end the dispute, especially as it is aggravated by the religious feuds of Roman Catholicism and Orange Presbyterianism. It is here that the Church of Ireland might come in as a mediating force. She is particularly fitted to do so. For, in Southern Ireland, she has loyally accepted the government of the Free State and, in Northern Ireland, the government of Ulster. Her numbers are not large; in fact, they are smaller than they were during the time of the Union, for many Irish Unionists, who were members of the Church, left Ireland after the setting up of the Free State. But, despite her numbers, her influence is large, in fact proportionately very large. She could probably help to heal the breach without creating any antagonism from either party and she would be setting up a wonderful example of Christian leadership if she did.

ANATOLE FRANCE

The death of M. Anatole France has drawn forth countless eulogies from the English press, which has, during the past year or so, gone "France-mad." I will not go the full length of the *Tablet*, the principal English Roman Catholic organ, which mentions another writer M. Francois

de Miomandre as being equally great, nor do I consider *Sylvestre Bonnard*, a charming work, to be either ill-formed or sentimental. I might ask the *Tablet* in return, What about the sentimentality of those two Catholic writers M. René Bazin and M. Henri Bordeaux? But I cordially agree that many of these ridiculous panegyrics are grossly exaggerated. M. France certainly had, at times, a poignantly beautiful style of writing and some of his works are exquisite. But he prostrated his talents to write satires against the Church, which at times were merely funny, at other times pure filth and evil malice. He called himself "France" (his real name was Thibault) and yet, except for a short time in the war, abjured patriotism. I have usually found that French people have less esteem for his writing than English people. The late Fr. G. C. Rawlinson, the one Anglo-Catholic with a true insight at penetrating the French mind, sums him up very well: "He is a story teller of nothing less than genius and a critic who has done very fine and delicate work. He might have played a greater part than either Barras or Bourget in the regeneration of his country; as a matter of fact it is not his fault that the youth of France did not become entirely degenerate and corrupt. He could destroy—no one could do that better—but he had nothing to give in return for what he took away. But for some years M. France has ceased to be an influence among the younger men. He has proved powerless to arrest the Catholic revival."

He expressed a wish to be buried with only a civil funeral. This is significant.

C. H. PALMER.

Dr. Clark, Bishop of Niagara, Celebrates Fiftieth Anniversary

Installation of New College President—The Passing of Archbishop Du Vernet—Canon Scott on Armistice Sunday

The Living Church News Bureau)
Toronto, Nov. 10, 1924

THE JUBILEE OF BISHOP CLARK OF Niagara was celebrated with great rejoicing at Hamilton, the see city, on October 28th. Clergy and laity assembled in the parish house of Christ Church Cathedral in large numbers to congratulate their beloved Bishop upon having attained the fiftieth anniversary of his ordination to the sacred ministry.

Canon Spencer read the special address, and Mr. J. P. Bell presented the people's gift of \$1,300, to which every parish had contributed. Mrs. Clark was the recipient of a beautiful basket of flowers, presented by Chancellor Ingersoll.

On behalf of the women of the diocese, Mrs. Leather, president of the diocesan Woman's Auxiliary, offered congratulations in an address of loyalty, appreciation, and good wishes.

In reply, Bishop Clark expressed first his warm appreciation of the addresses, the gathering there assembled, and all the kindness expressed. On that evening, he said, a flood of memories rushed over him. On a lovely autumn day as yesterday, fifty years ago, he had been ordained by Bishop Lewis. The first day of his ministry he went out among the scat-

tered sheep, the pioneer settlers near Renfrew. Two years later he was ordained a priest in the Cathedral here. He paid tribute to the wonderful help given him by his associates, both among the people and the clergy. But many of his old co-workers had passed away. There seemed a time when one felt alone, when old friends had gone. The bishop who had ordained him had gone to his rest. The examining chaplains had gone. Canon Spencer was the only deacon of that ordination now left.

Similarly many of his old lay friends had passed to rest. But three of the pioneers survived, one being Adam Brown, Hamilton's "grand old man."

To the former bishops of the diocese also was grateful remembrance paid in the present diocesan's address.

It is seemly that the jubilee, at the Bishop's own suggestion, should be marked by a diocese-wide Mission.

INSTALLATION OF NEW COLLEGE PRESIDENT

The Rev. A. H. Moore, M.A., the new President of King's College, Halifax, was installed with fitting ceremonies by the Archbishop of Nova Scotia in the college chapel, after which a meeting was held in the college hall at which appropriate addresses were given by the heads of the other colleges in Nova Scotia, and the new president gave a striking and effective inaugural address.

President Moore, after referring in terms of the deepest appreciation to the work in Church and State of graduates

of the college, and to the inspiration of the past, continued:

"Coming now to the closing portion of my address, let me say a few words about the opportunity which lies immediately before this University. King's is not too old to see visions and it would require the rich language of the imagination adequately to compass the great possibilities for service that our present opportunity holds. There rises before my mind the picture of a great central university in this historic old city, sending out into these Provinces of New Brunswick, Nova Scotia, and Prince Edward Island an increasing stream of men and women trained for capable and wise leadership, a growing company imbued with the highest spirit of service, an extending influence that will lift our whole intellectual, social, spiritual life up to a higher and richer plane than it has yet reached. As the vision grows upon me, I can see the increasing value of such a university, not only to Halifax itself, but also to these Maritime Provinces, and I feel sure that no one can come under the spell of such a noble conception of possible service and escape the strength of its appeal. I greet with enthusiasm the fact that King's has an opportunity to play at least a small but in no wise unimportant part in making this vision of a great central university for these provinces a reality. . . ."

THE PASSING OF ARCHBISHOP DUVERNET

Reference has already been briefly made in THE LIVING CHURCH to the lamented death of Archbishop DuVernet, of the Diocese of Caledonia. All feel that his strenuous labors for twenty years in his vast diocese hastened his death.

The Most Rev. Frederick Herbert DuVernet was of Huguenot descent, the son of the late Rev. Canon DuVernet, of Montreal. He was born at Hemmingford, Que., and was educated at King's College, Windsor, N. S., Toronto University, and at Wycliffe College. His ordination to the ministry took place in 1883, in Montreal, and for two years he was mission preacher to the Diocese of Montreal. He was for some years secretary-treasurer and editorial secretary of the Caledonian branch of the C. M. S. of England, and also a member of the Domestic and Foreign Mission Board, both of which societies were later absorbed into M. S. C. C. He edited the *Canadian Church Missionary Gleaner*. Mr. DuVernet was one of the first examiners appointed by the Provincial Synod of Canada. He was appointed professor of practical theology in Wycliffe College, Toronto, in 1885, and rector of St. John's Church, Toronto Junction (now West Toronto), in May, 1895.

When it was announced in 1904 that he had been named Bishop of the missionary Diocese of Caledonia, all sections of the Church felt that the choice had undoubtedly been well made. He was consecrated on St. Andrew's Day, 1904, at Christ Church Cathedral, Montreal.

In course of time the dioceses of British Columbia were organized into a Provincial Synod under the General Synod of Canada. At the first meeting of this House of Bishops of the Province of British Columbia, held on February 24, 1915, the Bishop of Caledonia was elected Metropolitan of British Columbia.

As Metropolitan His Grace has shown great administrative ability in firmly establishing the new Province in the life of the Canadian Church. Not the least of the works in large part traceable to his foresight and broad-mindedness is the

flourishing Anglican Theological College of British Columbia.

DEATH OF FAITHFUL PARISH PRIEST

Occupying every seat in the church and crowding the aisles, members of the parish of Christ Church, Deer Park, Toronto, and men and women of the city whom he had served, paid a last tribute to the memory of the Rev. Canon H. A. Brooke, rector of St. Matthew's Church, whose death occurred on Sunday, November 2d, while his parish was celebrating its fiftieth jubilee and the consecration of the Church, and whose funeral took place yesterday from St. Matthew's Church to St. John's Cemetery, Kingston Road.

Following a service in the Rev. Canon Brooke's home, the remains were taken to the Church, where a memorial Communion was held at 10:30 A. M. by the Bishop of Toronto, who also took the service at the funeral. In a brief address the Bishop spoke of Canon Brooke's services to the parish, and the remarkable respect held for him by its members. Dr. Seager, Provost of Trinity College; Canon Baynes-Reed, Rural Dean, also took part in the service. All of the Anglican clergy of the city were present, and also officials and members of Christ Church, where Canon Brooke was located before he was called to St. Matthew's Church.

On the Sunday of his death, after a fortnight's fight with pleuro-pneumonia, he received the Holy Communion, and that morning the Bishop consecrated the church, the first service in a series planned to celebrate the fiftieth anniversary of the parish. It was Mr. Brooke's own wish that this service should proceed as arranged, and the congregation

felt that it was most fitting that the day of his life should be lengthened to include this hour for which he had been making ready ever since he became rector nearly three years ago.

CANON SCOTT ON ARMISTICE SUNDAY

Speaking at the decoration of soldiers' graves at Prospect Cemetery, Toronto, last Sunday, Canon Scott said "that between 1914 and now gaped a tremendous canyon. The time was but a span and yet it had witnessed a great change in world thought. People no longer thought in terms of country but in wider ways, because those men who had died in fighting a battle for world freedom had revealed a great strength of human character. They had revealed a spirit of unselfishness which today men, in increasing numbers, sought to apply to world conditions, and, by their deaths, had brought to the world a desire for a great brotherhood of man which it had never felt before. They had given their lives to sacrifice in service; those who lived on, too, should give their lives to service and to universal brotherhood, that war might be no more."

In the morning Canon Scott preached at the Requiem Eucharist at the Church of St. Mary Magdalene, and at St. Paul's in the evening.

DEATH OF DEAN SHREVE

News has just been received of the death of the Very Rev. Richmond Shreve, D.D., Dean of Holy Trinity Cathedral, Quebec, following a serious operation. Dean Shreve was ordained to the priesthood in 1874. From 1884 to 1902 he ministered in the Diocese of Albany in the United States. He became dean of the Cathedral in 1915.

Massachusetts Parishes Make Work of the Church Personal

A Cathedral Preacher—Spiritualizing the "Fair"—News Notes

The Living Church News Bureau
Boston, Nov. 17, 1924

AN INTERESTING EXPERIMENT IS BEING tried this year by many Massachusetts parishes to make more effective the results of the annual Every-Member canvass. It is an attempt to make more personal the work of the whole Church. The significant note about the experiment is that so many parishes, with so many different methods, are reaching out for the result. Their unity of purpose is as real as is their variety of method.

The Cathedral, and Trinity Church Parish, Newton Center, also, are having get-together meetings of the members, so that each person may know, from personal reports, of the broad work which is being done. St. Stephen's Parish, Lynn, will on the Sunday preceding the Every-Member Canvass send its representatives to each of its homes, simply to tell personally of the varied parish work as well as that in diocesan, national, and foreign fields. No pledge will be received on this Sunday of personal information. St. John's Church, Winthrop, will follow the plan used at St. Stephen's Church, Lynn, partly, except that its parish work will be brought home to each member by a neatly printed Parish Directory of seventy pages, with twenty pictures illustrating the parish activities.

Still another plan will be used by St. Stephen's Parish, Cohasset. Each parish organization will have a definite responsibility to bring out its full membership to the General Assembly in the church on November 23d.

Instead of devoting all its effort to persuade the parishioners to be at home on the day of the canvass, St. Stephen's Church is endeavoring to get every member to come to church on that day. In announcing the plan last Sunday, the rector, the Rev. Charles C. Wilson, said:

"We shall hold a General Assembly of the church on Sunday, November 23d, at 10 A.M., for the children, and at 11 for the adult members of the parish. Mrs. Stevens will give a recital on the carillon from 10:30 to 11:00 o'clock. This General Assembly will be a great service of thanksgiving, and is held in place of the annual every member canvass of the parish.

"The service will culminate in our solemn offering to Almighty God of our pledges for the support of His work during the coming year. Our desire and ambition is to get all our people together for these two services—the children and the adults. The Men's Union, Woman's Guild, the Girls' Friendly Society, the Fellowship, and the Choir Association will have blocks of seats reserved for them, and will sit together.

"The various committees of the societies will have to do much preliminary work to get their members out for this service. It means getting 150 people together who will not be there unless they are specifically induced to come for this

occasion. You can safely wager on that. I wish to emphasize the great necessity of the personal touch in this matter."

A CATHEDRAL PREACHER

The Rev. A. J. Carlyle, D.D., was the special preacher at the Cathedral yesterday evening. In welcoming Dr. Carlyle to the Cathedral, Dean Rousmaniere said:

"We welcome as our preacher tonight the Rev. A. J. Carlyle, Chaplain and Lecturer in Political Science, University and Lincoln Colleges, Oxford. Dr. Carlyle is delivering the Lowell Institute Lectures on The Medieval Political Theory and the Principles of Modern Political Organization. He is quoted in the *Transcript* of November 1st, as saying, 'The way of freedom is dark and perilous. We hear the timid say: "Let's take the road that is not so hard," but there are no clear lights, no clear voices to tell you what to do. You can only find your way by experiment, remembering that without liberty there is no such thing as life.'"

SPIRITUALIZING THE "FAIR"

The parish fair in Massachusetts is quite an institution. The usual net proceeds range from \$500 to \$3,000. The only parish of which I personally know that tries to make a connection between the spiritual and the financial is that of St. James', Roxbury, the Rev. Kenneth R. Forbes, rector. In referring to this unusual feature, Mr. Forbes said:

"The most unusual feature of our fairs has been each year our concluding feature, the religious service of thanksgiving, the last thing Saturday evening. It reminds us all that the object of the fair is distinctly a spiritual one—namely the creation of fellowship among workers and patrons and the gathering of money to promote the work of Christ in our midst and throughout the world. About 10:30 Saturday evening we all go into the church, just as we are, some necessarily disheveled and a bit battered, and there sing a *Te Deum* of thanksgiving, present the fair proceeds at the altar, say our prayers together, receive God's blessing, and go home. Fifteen minutes suffices for this impressive and happy ending of the fair. 'Thanksgiving In Ye Roxbury Towne' will conclude appropriately thus, with a thanksgiving in God's House."

GENERAL NEWS NOTES

The diocesan Altar Guild will have a corporate communion service in the Cathedral on Wednesday, November 19th. An address will be given by the Rev. C. R. Peck, of the Cathedral staff. The business meeting will follow in the crypt.

On Sunday evening, November 30th, a farewell service will be given to the Rev. and Mrs. John Delmore Mowrey, prior to their going to China in mission work. Mrs. Mowrey is the daughter of the Rev. and Mrs. David B. Matthews, of St. Paul's Brockton.

The senior warden of Christ Church, Waltham, Mr. Sanderson, when recently asked to speak before the men's club of his parish, went to his rector and wanted to know what he should say. The rector, the Rev. F. E. Webster told his warden to speak from the heart. And from the report I have received, the senior warden did so. For three quarters of an hour he held the undivided attention of the members as only a man is able whose words are freighted with the conviction of a wide experience. He was aiming at one central point, the duty of every man to support his parish church, not with his pocket book but by his regular, uninterrupted, and habitual attendance on the services of the church.

RALPH M. HARPER.

Conferences and Addresses to Mark New York Synod Meet

Christian Unity Service—Services at Trinity—Armistice Day Services

The Living Church News Bureau,
New York, Nov. 14, 1924

THE OPENING SERVICE OF THE SYNOD OF the Province of New York and New Jersey, to be held in Christ Church, Bronxville, at 8:15 Tuesday evening, November 18th, will be preceded by a Conference on Social Service from 11 A.M. to 5 P.M., and a meeting of the Provincial Commission on Social Service at five o'clock. At the opening service, the Bishop of New York will make an address, after which will follow a statement from the President of the Synod, the Rt. Rev. Charles H. Brent, D.D. Each morning of the two following days during which the Synod will be in session there will be a celebration of the Holy Eucharist, in Christ Church, at which delegates to the Synod and to the Women's Organizations, that are meeting coincidentally, will make their corporate communions. Of particular interest on the first day of the Synod will be the addresses at the dinner, at 7:30 in the Hotel Gramatan, on Practical Peace Proposals, by Dr. John H. Finley, editor of the *New York Times*, and the Hon. George Wickersham. Bishop Manning will preside at this dinner.

CHRISTIAN UNITY SERVICE

On Sunday afternoon, November 16th, at four o'clock, a service in the interest of Christian Unity will be held at the Cathedral, at which an address will be made by Sir Henry Lunn, Editor of *The Review of the Churches*, an ardent advocate of Church Unity, and a very practical worker in behalf of reunion. Sir Henry Lunn is a Methodist of the original Wesleyan ideal, a confirmed member of the Church of England, who makes his communions regularly at the altars of the Church, and at the same time is an active member, in good standing, of the Wesleyan Society. To him is due the holding of a series of international religious conferences during past years, the most notable of which have been the recent Mürren Conferences held in Switzerland each September. Sir Henry is the author of a book entitled *Lambeth and Reunion*, as well as of a volume of intensely Catholic mystical devotions, *The Love of Jesus*.

In the evening of the same day, at 8:15, there will be held the recital of Liturgical Music, announced previously, at which the joint choirs of the Cathedral and Trinity Church will render Cesar Franck's magnificent *Missa Solemnis*.

SERVICES AT TRINITY

Fr. Bull was the preacher last Sunday morning at the Choral Eucharist in Trinity Church. At 8:15, the same evening, according to the report in the daily press:

"Seamen and officers from ocean liners, freighters, and coast vessels of all kinds, formed the larger part of the congregation in Trinity Church at the ninth annual Sailors' Day Service, held under the direction of the Joint Conference of Allied Societies for Seamen of New York. The conference includes nearly a score of organizations, the oldest of which are the Sailors' Snug Harbor, the New York Port Society, and the American Seamen's Friend Society.

"The Rev. Dr. Caleb R. Stetson, rector of Trinity Church, recalled to the mariners that the spire of the church was a landmark for sailors decades ago, and in the days of the fast clipper ships, when the men watched for its pinnacle, the first object to greet them as they approached from the sea.

"But while the skyscrapers have shut off the view of the steeple from the sea," he said, "Trinity Church has always continued its interest in the welfare of the sailor."

"The Rev. Dr. H. Percy Silver, rector of the Church of the Incarnation, said the history of all time showed the contributions which the mariner had made to humanity and to civilization.

"The importance of their calling is shown throughout the records of all ages," said Dr. Silver. "It is not only trade they carry, but civilizing influences and the making of fellowship among all the nations."

Taps were sounded for the seamen who had died during the year past.

Fr. Bull, who is preaching this week at the noon-day services in Trinity Church, delivered the Armistice Day address on Tuesday, after the Solemn *Te Deum*, which was sung at the close of the Choral Eucharist celebrated as an act of thanksgiving for the end of the world war and in commemoration of those who laid down their lives therein. Taps were sounded at this service, also.

ARMISTICE DAY SERVICES

Most of the Protestant ministers of the city held Armistice Day services on the Sunday before, or on the evening of, Tuesday, November 11th. The churches of our Communion held services on Armistice Day itself, either in the morning or at noon, while many also commemorated the day on the Sunday previous. The service at Trinity has already been mentioned. At the Church of the Heavenly Rest a service was held on Sunday afternoon, at which 250 historic flags were borne in procession down Fifth Avenue from Sixty-fourth Street, and massed in the church. The rector, the Rev. H. V. B. Darlington, D.D., welcomed the thousand or more soldiers and seamen who attended the service. The address delivered by Rear-Admiral Bradley A. Fiske, U.S.N., retired, voiced a warning against unpreparedness and the "effeminizing" of the nation, rendering it likely to fall an easy prey to the first really virile enemy choosing to attack us. We need religion, he said, to give us moral back-bone.

On Tuesday, a community service was held at 12:15 in Grace Church in honor of the day. The speaker was the rector of the church, the Rev. Dr. Bowie. At St. Paul's Chapel there was a Choral Eucharist at noon, followed at 12:45 by an address by the vicar, the Rev. Joseph Patton McComas, D.D. Other of our churches observing the day with special services were St. Thomas', the Chapel of the Intercession, the Churches of the Heavenly Rest, of the Holy Communion, of All Angels, at which the Rev. Raymond Forman, pastor of the nearby Methodist Church of St. Paul was the speaker, and of the Resurrection.

CONSOLIDATION AND MOVE

On Sunday morning, the Rev. Henry V. B. Darlington, D.D., rector of the Church of the Heavenly Rest, announced to his congregation that the Bishop of the Diocese,

with the concurrence of the Standing Committee, has consented to the removal of the church from its present location on Fifth Avenue above Forty-fifth Street, to the proposed site on Fifth Avenue at Ninetieth Street, opposite the Carnegie residence. The congregation of the Church of the Beloved Disciple, on East Eighty-ninth Street, between Madison and Park Avenues, will unite with the congregation of the Church of Heavenly Rest in forming one parish. It is planned to erect a building on the new site costing some \$3,000,000, to be known as The Church of the Heavenly Rest, but including a chapel which shall perpetuate the name of The Beloved Disciple. The Rev. Dr. Van de Water, at present rector of the Church of the Beloved Disciple, will become rector emeritus, the Rev. Dr. Darlington becoming rector of the consolidated parishes.

PUTTING FORWARD THE CATHEDRAL

Bishop Manning has issued a letter to the clergy of the Diocese, reporting most encouraging progress in the common effort of Bishop, clergy, and laity to go forward with the building of the Cathedral. Formal announcement is made of the launching of the General Canvass of the Diocese to be inaugurated by a mass meeting in Madison Square Garden on Sunday evening, January 18, 1925. The Bishop requests the clergy of New York and its suburbs that lie within the Diocese to suspend their Sunday evening services and bring their congregations to the meeting in the Garden. The Bishop also asks the clergy to preach to their people, on some Sunday morning in the near future, on the spiritual value of the Cathedral and the urgent need of completing it. Many of the congregations of the Diocese have had or will have the benefit of illustrated lectures on the Cathedral, showing what has been accomplished already and what remains to be done.

LECTURES ON RELIGION

On Sunday afternoons in November, at Trinity Chapel, immediately after the four o'clock Evensong, the Rev. Charles E. Hill, assistant priest, is delivering a series of lectures on the English Reformation, as follows: November 2d, Conditions Preceding the Reformation; 9th, Events in the Reign of Henry VIII; 16th, The Reigns of Edward VI and Mary; and 23d, The Reign of Elizabeth. This course will be followed in December by an Advent course of lectures on the Bible, by the vicar, Dr. Sutton.

The lectures on Christian Morals, being delivered on Friday evenings after Benediction at the Church of St. Mary the Virgin by the rector and the associate rector, are proving to be of widespread interest and great helpfulness, as is witnessed by the large number who attend these lectures week by week.

ST. PAUL'S CHAPEL

The New York Diocesan Assembly of the Brotherhood of St. Andrew met at St. Paul's Chapel, Trinity Parish, for a service at 8:30 o'clock on the evening of Armistice Day. The Rev. C. Rochford Stetson, D.D., rector of Trinity Parish, made an address.

The following is a list of the Advent preachers at the daily services to be held at 1 p.m. in St. Paul's Chapel:

December 1st to the 5th, the Rev. Wm. P. S. Lander, rector of St. Luke's Church, Forest Hills, L. I., N. Y.; December 8th to the 12th, the Rev. Edward L. Reed, rector of Christ Church, Westport, Conn.; December 15th to the 19th, the Rev. S.

Taggart Steele, Jr., of Grace-St. Peter's Church, Baltimore, Md.; and December 22d and 23d, the Rev. Thomas J. Williams, of St. Luke's Chapel, New York City.

GENERAL NEWS NOTES

A meeting of the League for Catholic Action for Laymen was held on Monday evening in the Church of St. Mary the Virgin, at which addresses were made by the Rev. C. Ernest Magill, rector of the Church of the Holy Innocents, Hoboken, N. J., the Rev. Edward H. Schlueter, vicar of St. Luke's Chapel, Trinity Parish, and the Rev. W. P. McCune, Ph.D., rector of

St. Ignatius' Church, New York. The rector of the parish, Dr. Barry, presided.

A Retreat for Women will be held at Trinity Mission House, 211 Fulton Street, on Saturday, November 22d, under the auspices of the Sisters of St. Margaret. The Rev. Fr. Bull, C.R., will be the conductor. Those who expect to attend are requested to notify the Sister in charge.

Announcement is made in the daily press of the opening of a School for Considerate Counsel and Practical Guidance on Tuesday, November 11th, at 10 A.M., in the Church of St. Mark's-in-the-Bouwerie.

THOMAS J. WILLIAMS.

Bishop Headlam an Armistice Day Preacher in Philadelphia

Gen. O'Ryan Speaks—Bishop White Prayer Book Society—A Sunday School Association

The Living Church News Bureau
Philadelphia, Nov. 13 1924

SPECIAL SERVICES IN COMMEMORATION OF Armistice Day were held in Holy Trinity Church last Tuesday morning, under the auspices of the Emergency Aid of Pennsylvania, the American Red Cross, the Pennsylvania Branch of the National War Mothers, and the Women's Overseas Legion. The preacher was the Rt. Rev. Arthur C. Headlam, D.D., Lord Bishop of Gloucester.

Bishop Headlam, during his visit to Philadelphia, has been the guest of Bishop and Mrs. Garland at the Bishop's House.

A meeting in Holy Trinity Church on Monday afternoon was addressed by Bishop Headlam, whose subject was Christian Reunion. Prior to that meeting the Bishop was the guest of Bishop Garland and his clergy at a luncheon in the Church House at noon. Monday night, Bishop Headlam was the guest of the Church Club of Philadelphia at a reception and a luncheon in the Church House. At the invitation of the Rev. Carl E. Grammer, rector of St. Stephen's Church, the Bishop preached in that church at the morning service Sunday morning. That same night the English prelate preached in the Second Presbyterian Church, 21st and Walnut Streets, at the invitation of the Rev. Alex MacColl.

Bishop Headlam is in America to deliver a special course of lectures in Harvard University. He is one of the leaders in the International Church Unity Movement, and is a member of the International Commission to Promote Fellowship between the Churches, of which the Archbishop of Canterbury is President. The Bishop is recognized as one of the most scholarly of the English bishops and was appointed to the See of Gloucester by the Crown last year.

GEN. O'RYAN SPEAKS

Major General John F. O'Ryan, who was commander of the famous 27th (New York) Division in France and Belgium during the World War, was the speaker at a service in celebration of the sixth anniversary of the close of the World War, held in St. Stephen's Church, November 14th. The service was under the auspices of the Inter-Racial and International Fellowship Committee of the Christian Social Service Department of the Episcopal Church. Members of the committee are the

Rev. Carl E. Grammer, the Rev. George B. Lamb, the Rev. Wood Stewart, Messrs. Samuel F. Houston, Clinton Rogers Woodruff, and Mrs. Edwin C. Grice. General O'Ryan spoke on Lessons of the World War.

BISHOP WHITE PRAYER BOOK SOCIETY

The annual anniversary service of the Bishop White Prayer Book Society, that distributes Prayer Books and hymnals to all parts of the world, was held last Sunday night in the Chapel of the Mediator. The Rev. Granville Taylor, vicar of the chapel, was the special preacher. During the past year the Society has distributed more than ten thousand Prayer Books and hymnals to forty-one dioceses and districts, printed in the Italian, Portuguese, and English languages, and in Indian dialects.

A SUNDAY SCHOOL ASSOCIATION

The fall meeting of the West Philadelphia Branch Sunday School Association of the Diocese was held in the Chapel of the Mediator on Tuesday evening, with the largest attendance in the history of the Association—some two hundred and forty persons being present.

After a brief business meeting, the Rev. Frederick E. Seymour outlined the plans of the Church Normal School, now in session at the Church House, where some two hundred persons are under instruction.

Following this address, the Rev. William J. Cox spoke very forcefully on the subject of The Ten Commandments, urging that the positive fundamental principles of ethical and moral conduct should be taught in the public schools.

THE BOHLEN LECTURES

The Bohlen Lectures for 1924 are to be delivered by the Rev. Philo Woodruff Sprague, in Holy Trinity parish house, on the afternoons of November 17th, 19th, 24th, and 26th. The subject of the lectures is Christianity and Fundamental Human Institutions: Christianity and the Church, the Family, the State, and the Industrial System.

GENERAL NEWS NOTES

A Devotional Day for the Germantown and Chestnut Hill Branches of the Woman's Auxiliary was conducted at St. Paul's Church, Chestnut Hill, on November 6th, by the Rev. J. O. S. Huntington, O.H.C.

Deaconess Elizabeth G. Newbold, of Ura Machi, Aomori, Japan, now on furlough—during which she is in charge of St. Martha's House, Philadelphia—and the Rev. Charles E. Spalding, rector of the Church

of the Advent, Kennett Square, addressed the ninety-first Local Assembly of the Daughters of the King, at St. Matthew's parish house, on the evening of November 11th.

For twenty-five years the Church Schools of the Diocese have sent a large box of Christmas presents to the Indians on the Rosebud Reservation. A special service of presentation has been held prior to the dispatch of the gifts.

This year another diocese will send presents to the Indians, while the schools of Pennsylvania will give their gifts to colored children in the South.

A special group-box meeting will take place in St. James' parish house on Saturday afternoon, November 22d, when a play will be enacted, appropriate to the occasion, and the gifts to be sent to the colored missions will be on exhibition.

FREDERICK E. SEYMOUR.

Bishop Anderson addressed the fall meeting of the Diocesan Guild of Social Workers at Chase House on Monday evening, November 10th.

The Diocesan Normal Schools have completed their first term, and have begun their second session, which is to last five weeks. The schools are being held at St. James' parish house, and at St. Mark's, Glen Ellyn.

Dr. Edgar J. Goodspeed, of the University of Chicago, whose translation of the New Testament into modern, every-day English has had such extensive notice and use, is giving a course of four lectures on the Gospels at St. Paul's Church, Kenwood, under the auspices of the branch of the Woman's Auxiliary.

Holy Trinity Church, "back of the yards," the Rev. Neil Anable, priest in charge, has made extensive improvements to its property. There is a real need for a Day Nursery near the church, working mothers in the vicinity usually leaving their children in the streets when out working. This need and many other pressing social needs of the vicinity will be supplied when a good sized and well equipped parish house is built for this valuable mission.

Two hundred parishioners of St. Luke's Church, Evanston, attended the first of five Monday evening classes on the Church's Program conducted by the rector, Dr. George Craig Stewart, on November 3d, in the parish house. The subjects of the five classes are, Our Church and America, Our Church in Non-Christian Lands, Our Church in the Diocese of Chicago, Our Church in St. Luke's Parish, and Our Church and Ourselves.

A pageant for All Saints' Day was presented by boys and girls of St. Luke's Church school at the opening service of the school on Sunday morning, November 2d.

H. B. GWYN.

FR. FLEMING DECLINES BOTH ELECTIONS

CHICAGO, ILL.—The Rev. Frederick S. Fleming, rector of the Church of the Atonement, Chicago, has, in identical language, declined his elections as Bishop of Olympia and as Bishop Coadjutor of Northern Indiana.

Fr. Fleming, in announcing his decision to his parish, said:

"The congregation of this parish, for the most part, is aware of the problem which has been before me by reason of the action of two dioceses of the Church in electing me respectively and independently of each other as their bishop. To this concern I have given serious and conscientious deliberation. I have attempted to know the will of God so far as the obligations of my service to Him and His Church were involved. I have sought for and received the counsel of those best fitted to advise me, and I have given myself earnestly in prayer for Divine Guidance.

"The time has now arrived for me to announce my decision with good conscience and confidence. It is eminently fitting and right that this congregation should be the first to be addressed, and I am anxious to be engaged in the fulfillment of that trust. The conviction is firmly fixed in my mind that I can not accept either of these elections, and this because I am fully persuaded that my obligations, under God, for the present, belong to this parish.

"It is therefore, with a profound sense of happiness and in peace of mind, that I stand by this decision, assured at once of His blessing and the good-will of the congregation as together we further commit ourselves to the service of the Lord in this field of His vineyard."

Chicago Rector Recommends Appropriate Christmas Cards

Social Service Day—Notable Legion Service—University of Chicago Work

The Living Church News Bureau (Chicago, Nov. 15, 1924)

THE RECTOR OF ST. PAUL'S CHURCH, Kenwood, the Rev. George H. Thomas, has some very pertinent words to say about the right and wrong kind of Christmas cards.

He says, in his parochial paper:

"Christmas will soon be here, and with it the usual flood of cards conveying the season's greetings far and near. It is to be regretted that these cards are so seldom distinctively Christian either in design or in the nature of the greeting which they convey. So non-committal are most of them from a religious point of view, they might be used with equal appropriateness by Christian or atheist. This is not without its advantage. It serves to popularize these messages of good cheer. But are we not losing much in thus disregarding the great religious fact upon which these optimistic sentiments are founded?"

"The writer had occasion to address a primary class upon the subject of Advent. He explained that the word meant, 'He is coming,' and asked, 'Who is coming?' and a chorus of voices shouted, 'Santa Claus!' It is just a question whether the average grown-up comes much nearer to the essential truth which Christmas proclaims. The day has become so associated with feasting and with the giving and receiving of gifts that we are prone to forget Him whose coming we presumably celebrate. Would it not be possible to make our Christmas greeting more explicit? . . . While few would desire to see our Christmas greetings take a stereotyped pious form, which would no doubt be lost on the majority of folk, it would seem possible to infuse into them something more suggestive of the underlying Christmas Gospel.

"This can be brought about only by public demand. The card enterprise is a commercial one for the most part, and the nature of the demand is going to regulate the supply. If the Christian public would show a preference for greeting cards having to do with distinctively Christian sentiment, the situation would shortly take on a new complexion."

SOCIAL SERVICE DAY

November 6th was Social Service Day for the diocesan Woman's Auxiliary, which met at Roosevelt Hall. The program was directed by Mrs. T. W. Robinson, chairman of this department. The speakers were Miss Harriet Vittum and Miss Jessie Binford. Miss Vittum made a strong appeal for the coöperation of Church women in Chicago in securing the passage of certain much needed legislation, particularly the Housing Act, which is the only means of correcting a menacing situation in Chicago. Miss Binford, of the Juvenile Protective Association, described

some of the dangers to which the youth of Chicago are exposed, and appealed to Church women seriously to consider these ills.

NOTABLE LEGION SERVICE

More than a thousand people filled choir and nave of Grace Church, Oak Park, at a service held under the auspices of the Oak Park Post of the American Legion on Sunday evening, November 9th. The occasion was the sixth anniversary of Armistice Day. The music was furnished by the combined parish choirs, by the Siloam Commandery Band of forty-five members, and by the Legion Bugle Corps of fourteen members. The procession of clergy, choirs, bands, flag bearers, and acolytes, was most impressive. The subject of the appropriate sermon, preached by the rector of Grace Church, the Rev. F. R. Godolphin, was A Day of Memories. Fr. Godolphin is also chaplain of the local post of the American Legion.

UNIVERSITY OF CHICAGO WORK

The Rev. Charles L. Street, recently appointed the Church Chaplain at the University of Chicago, is now living at 5650 Dorchester Avenue. He is assisting the Rev. Dr. Hopkins by taking the early Eucharist at the Church of the Redeemer on Tuesday mornings. Fr. Street and Mrs. Street were given a reception at Ida Noyes Hall shortly after his entering upon his new work. The reception was under the auspices of the St. Mark's Society of the University, the organization of Churchmen attending the University. The president of St. Mark's Society is Mr. Charles Wiley Allen, a communicant of the Church of the Redeemer. Twenty-three members of the Church of the Redeemer are students at the University. Dr. Hopkins has offered Fr. Street the use of the church and parish house whenever he may require them for his new work.

MISSION AT LIBERTYVILLE

A most helpful mission has been conducted during the past week at St. Lawrence's Church, Libertyville, the Rev. H. B. Gwyn, priest in charge, by the Suffragan Bishop, Dr. Griswold, who is so greatly loved in the Diocese. Bishop Griswold, during his stay in Libertyville, also addressed the members of the local Kiwanis Club.

GENERAL NEWS NOTES

A Men's Club was organized at Trinity Church, Aurora, the Rev. B. E. Chapman, rector, on Monday evening, November 3d, with a roll of seventy-five members. Mr. Richard Coombs, of Grace Church, Oak Park, was the speaker of the evening.

The fall meeting of the Church School Directors' Association was held on Thursday evening, November 13th, the speaker of the evening being the Rev. Chas. Herbert Young, rector of Howe School.

REPORTS FROM BISHOP FISKE

UTICA, N. Y.—The latest reports from Bishop Fiske are most encouraging. He is making a steady progress, which seems to be slow but sure. During the past week he seems to have progressed exceptionally well, and, unless he encounters some set-back, it is reasonable to assume that the progress will continue.

It must be remembered, however, that he has had a long and dangerous illness, and that his convalescence will be slow. It is quite certain to be a considerable time yet before he can leave the hospital, and a much longer time before he will be able to attempt even the lightest kind of work. He is now allowed to be propped up in bed for a time each day. His whole condition is improving, although he suffers severely from the neuritis which has afflicted him for some time.

Mrs. Fiske has been able to leave the hospital for a needed rest after the long strain of the summer and fall and, after a visit with the Bishop's uncle in New York, is now in Utica. She will return later to Baltimore.

VERMONT ELECTS REV. S. B. BOOTH

BURLINGTON, VT.—The Rev. Samuel B. Booth, of Wrightstown, Pa., head of the County Center Mission of Bucks County, in the Diocese of Pennsylvania, was elected Bishop Coadjutor of the Diocese of Vermont, at a special Convention held in St. Paul's Church, Burlington, November 12th.

A remarkable feature of the election was the unexpected unanimity of action. The first clerical ballot showed that a majority had voted for Fr. Booth, and, after announcement of the second ballot that showed that he had received a majority of the votes of both orders, he was declared elected.

At the opening of the Convention the first matter discussed was the relative value of other plans for providing assistance to the Bishop, and the advisability of having an executive secretary was considered. It was concluded to elect a coadjutor, and to give him a salary of \$4,000, with \$900 for travelling expenses.

The voting for the candidates was as follows:

Ballots		1	2		
		Cl	lay	cl.	lay
The Rev. S. B. Booth....	18	32	22	53	
The Rev. A. M. Dunstan..	1		1		
The Rev. H. A. Flint, Ph.D.	1	8	1	2	
The Rev. W. L. Essex....	2	2			
The Rev. D. W. Hadley...		3		1	
The Rev. Morgan Ashley..	3	15	2	9	
The Rev. J. T. Dallas, DD.	2	8	1	7	
The Rev. John White....	1		1		
The Rev. S. S. Drury, L.H.D.,	1	2			
The Rev. J. E. McKee....	1				
The Rev. A. C. Wilson....		4		3	
The Rev. A. C. Drumm (of England)		1			
The Rev. E. W. M. Weller..		1	1		
The Rev. L. Amor.....					2

An unusual feature of the election is the fact that this is the third coadjutor elected for Bishop Hall. The Rt. Rev. W. F. Weeks D.D., was chosen in 1912, and died in 1914. The Rt. Rev. George Y. Bliss, D.D., was then elected, and his death occurred last July. This is probably the only case in the history of the American Church where three coadjutors have been chosen for the same diocesan.

The Rev. Samuel Babcock Booth was born in Philadelphia, Pa., October 29, 1883, the son of Harry Briver Oliver Booth and Mary Bourne Babcock Booth. He at-

tended the William Penn Charter School in Philadelphia, took the degree of B.A. from Harvard University in 1906, and received his theological training from the Theological Seminary of Virginia. He was ordained to the diaconate by Bishop Lloyd in 1910 and to the priesthood in 1911 by Bishop Funsten. He was married to Anna B. Peck in 1910.

The Rev. Mr. Booth's first work was at Grace Church, Nampa, Idaho, and while in that jurisdiction was a member of the Commission on Candidates for Holy Orders and Theological Education. He then became rector of St. Luke's Church, Philadelphia. In 1918 he accepted a chaplaincy in the Red Cross, and went to France. For a while in 1919 and 1920 he was assistant vicar at St. Mary's Church, Philadelphia, which cure he left to become missionary in charge of the County Centre Mission, at Wrightstown, Pa., an associate mission caring for eleven churches and chapels in Bucks County, Pennsylvania.

BISHOP HUNTING'S GRAVE

NEVADA CITY, NEV.—On All Saints' Day, November 1st, a memorial monument to the Rt. Rev. George C. Hunting, D.D., late Bishop of Nevada, was dedicated at an out-of-doors service in



THE GRAVE OF THE RT. REV. GEORGE C. HUNTING, D.D., Late Bishop of Nevada

the Masonic Cemetery, where the ashes of the Bishop are laid to rest. The Rev. Edward T. Brown, rector of Trinity Church, Reno, and a close friend of the Bishop, celebrated the Holy Eucharist and said the prayer of dedication.

The monument was given by many Church organizations in the District, and by a number of individual donors. It is placed at the crown of the hill-top cemetery, amid the grandeur of the mountain scenery of the vicinity, and it is thought that the monument will be a great, although silent, witness over the surrounding country to the Bishop who was, for so many years, its Chief Shepherd.

BISHOP ROWE RELIEVED

NEW YORK—A letter has just come from Bishop Rowe, with the good news that, in spite of what seemed the hopeless outlook when he last wrote from Point Hope, he has been able to return to central Alaska on his way to Seattle. His letter of October 15th was written at St. Mark's Mission, Nenana, in the very center of Alaska.

"I had given up hope of getting away from Point Hope until winter set in and I could do so with dogs. The *Bower* was locked in by the ice, new ice was making, and then came a favorable wind which blew the ice off shore, sufficiently for her to escape. With the wrecked crews of the *Arctic* and the *Lady Kinnseley* on board, she picked me up and hurried on to Nome. Because of this haste I reached Nome September 6th, and then felt it

possible to return via St. Michael and the Yukon. The latter has been a fierce and tedious trip. Crossing the Bering Sea in a small gas boat we nearly suffered shipwreck. From St. Michael in another small boat we were held up several days at the mouth of the Yukon, unable to enter. Then the boat turned over on her side and we were nearly drowned before we could get out. We succeeded in righting her. The *Lady Kinnseley's* crew was on board. There were twenty-four passengers; food ran out and sleeping places were inadequate. The discomforts were indescribable.

"I got within fifty miles of Anvik and would have been held up for another five days, but I hired a launch for \$60 and made Anvik. I did want so much to visit Anvik. I succeeded. Here I found all well, living in cramped quarters owing to the fire. The new school dormitory was closed in, and is, by this time, occupied. I got away from Anvik on the last steamer of the season. I was unable to stop over at Tanana, but had time for a brief visit with the workers. Conditions at Tanana seemed satisfactory.

"While passing Tanana, I learned to my consternation, of the burning of our fine mission dwelling, and its contents at Fort Yukon. How dreadful; and so discouraging. The Anvik fire and now this one.

"I came on to Nenana. The river was low and we were held up on bars. Things are all right at Nenana.

"From here I go to Anchorage, Seward, Cordova, Valdez, then home. Then I will have to go to some hospital for an operation.

"It has been a hard and trying trip, full of discomforts. Winter has set in here. The river is frozen. Drane and his bride are here."

At all the stations visited Bishop Rowe greatly cheered the workers. They had given up all hope of seeing him this year, so their pleasure upon his arrival was all the greater.

COADJUTOR FOR MILWAUKEE

MILWAUKEE, WIS.—The Rt. Rev. Dr. William Walter Webb has given official notice that at the next session of the Diocesan Council he will make request for the election of a Bishop Coadjutor by reason of failing health. The Council will meet at the Cathedral in Milwaukee on January 27th.

SIR HENRY LUNN AT NEW YORK CATHEDRAL

NEW YORK, N.Y.—Sir Henry Lunn, editor of *The Review of the Churches* and leader in the Church Unity movement, delivered an address on International Coöperation and the Reconstruction of Christendom in the Cathedral of St. John the Divine, New York, on the afternoon of November 16th. A number of ministers of various religious bodies, and the officers and trustees of the Christian Unity Foundation were invited by Bishop Manning to attend the service and to take a place in the procession.

Sir Henry depicted the probability of a next war on a scale much more terrible than that of the recent world conflict, urging Christian unity as a preventive. He cited the new class consciousness which has shown itself since 1914, and mentioned the First, Second, and Third Internationals, adding that there was one International, the Christian, which could help humanity.

The speaker called attention to the conference of Life and Work to be held at Stockholm next year, adding:

"But I should be false to the message

my Lord has given me if I did not finish on a more personal note. Conferences can only be of value to the Church and humanity insofar as they are based upon the personal consecration of the members of the Body of Christ which is His Church. It may fairly be doubted, if any scales could be found which would justly balance spiritual claims—whether, in that event, the life and work of St. Francis of Assisi would not outweigh all the good done to the world by the seven great General Councils of the undivided Catholic Church. What are we prepared to do to help to build the City of God where now stands the kingdom of the evil one? This great Cathedral, in the beginning of which we are gathered together, is a mighty emblem of its spiritual possibility. Rising above all the astonishing evidences of your national prosperity and wealth, it will speak to you and to all men of a power greater than that of all the combined strength, of the economic forces of Wall Street, and all the other exchanges and forces of civilization. It will, in its ultimate cruciform shape, remind men of

"That scaffold that sways the future,
Whilst behind the dim unknown
Standeth God within the shadow
Keeping watch above His own."

It will speak of a brotherhood which finds its inspiration in the cross of Calvary and the revelation of the love of the Father for all His children, and the sacrifice of Him in whom there is neither Greek nor Jew, circumcision nor uncircumcision, bond nor creed. Above all, it calls to each other for personal sacrifice. We should 'Live dangerously in nature's great grace.' We should be prepared to make great sacrifices that we may fulfill the will of our Lord and Master."

Sir Henry spoke of the possibility of war with Asia and Africa, and added:

"If we do not Christianize the policy of the nations and coördinate their powers for the good of humanity, civilization must perish in a world agony of shame and sorrow. We cannot avoid such a greater war . . . if the war spirit be not exorcized. . . .

"We need to develop a new Commonwealth of all the Nations, founded upon respect for international law and a keen sense of justice. . . .

"We are also face to face with a new class consciousness which manifests itself in a thousand ways. The endeavor of the workers to find in their Internationals—First, Second, and Third—some hope for the future has real justification in the nature of things. There is one 'International' which can help humanity. It is the Christian International which is rightly named when we understand the words in their full meaning, The Holy Catholic Church. Let us urge upon all who bear the name of Christ the intrinsic value contained in the words, 'I believe in the Holy Catholic Church.' When we use these words, let us also make it plain that by this great phrase we understand the company of all faithful people, the whole body of those who accept the will of Christ as law and seek to carry it into effect."

MASONS PRESENT CROZIER

ROCHESTER, N. Y.—The Freemasons of Rochester, both of the Scottish and the York Rite bodies, presented to the Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of Western New York, on October 5th, a silver and ebony crozier as a mark of their regard for him and for his office in the Church.

The Masons, 1,500 strong, went in parade from the Masonic Temple in Rochester to the Convention Hall, Bishop Ferris being escorted by Cyrus L. Barber, Grand Commander of the Grand Commandery of New York, Knights Templar, and by Mayor Clarence D. Van Zandt, thirty-second degree A.A.S.R., in state at the head

of the procession. All Rochester Masonic bodies were represented in the procession.

In presenting the crozier to Bishop Ferris, Judge Frederick L. Dutcher, Grand High Priest of the Royal Arch Masons, said:

"This Bishop's staff, your staff of office, is not to be measured for its intrinsic worth, but as a symbol of the regard of your brothers. You stand successful after severe tests of your character as a man and a Mason. As a symbol the shepherd's crook means that, where you lead, we shall follow."

The crozier was carried to the Bishop by Robert Wisner, vested in surplice and cassock. Alexander Jones and Ernest McWilliams, similarly vested attended him. All three are choir boys at Christ Church, where Bishop Ferris was minister before his appointment to the higher office.

"This staff," Bishop Ferris said, facing the audience, "is the symbol of the Master's work; the building of the temple without the sound of hammer, axe, or metal tools. It symbolizes the great thought in Masonry of Masons building in their hearts the temple that shall not pass away. My heart is too full to say more than 'Thank you.'"

THE NEWARK DIOCESAN SEMI-CENTENNIAL

NEWARK, N. J.—In November, 1874, the Diocese of Newark was organized by the setting apart from the Diocese of New Jersey of the seven northern counties. The anniversary has been marked this year by various undertakings and the result will not be known until the Diocesan Convention next May. While emphasis is put first of all upon the distinctly spiritual things like the building up of the worshipping congregations, the recall of negligent communicants, the religious instruction of a larger number of young persons, an effort has been made to induce all parishes which are in debt to remove or diminish their debts in the jubilee year and to increase the amount given in the current year for the Nation-wide Campaign and make a more thorough canvass for the year to come.

During the month of October, every church in the Diocese was visited by one of the bishops, accompanied by the heads of the diocesan boards and neighboring rectors to press these subjects upon the attention of parochial congregations. There were good companies in each church and many of them were completely filled.

On Thursday, November 13th, the Thanksgiving Service was held in Grace Church, Newark, which was filled with the clergy and lay representatives of the parishes and diocesan organizations, a very noteworthy congregation. The sermon was preached by the Presiding Bishop, the Most Rev. Dr. Talbot. Bishop Matthews came to represent the mother Diocese.

An effort will be made to have the history of every church and mission prepared and read to the people at a time of public worship, with a copy preserved at the Diocesan House. The Bishop announced a concerted effort to increase the number of subscribers to the *Spirit of Missions*, saying that he counted a subscription to this best of all missionary magazines as the assurance of increased interest in missions. He made a vigorous appeal to the clergy to make the year a notable one for some definite large accomplishment in each parish and said that the jubilee year would not end until the next Diocesan Convention.

SOCIAL WELFARE WORK

DALLAS, TEX.—At the recent meeting of the Texas Conference of Social Welfare, Archdeacon Virden, of the Diocese of Dallas, was reelected chairman of the section on Delinquency, for his third term.

The Conference this year listened to the report of the Texas branch of the National Committee on Prisons and Prison Labor, which was pronounced by officers of the National Committee for Mental Hygiene to be the greatest piece of scientific survey in this field that has ever been accomplished. Of almost equal importance was the preliminary report of the Texas Eleemosynary Commission.

FOREIGN BORN AMERICANS DIVISION CONFERENCES

DETROIT, MICH.—The Foreign Born Americans Division of the National Council Department of Missions held an important conference in Detroit, November 9th to the 12th. Beside the Domestic Secretary, the officers and members of the National Division, there were present the three diocesan directors (Michigan, Pennsylvania, and Newark); the Editor of THE LIVING CHURCH; Miss Dunn, the National Secretary of the Girls' Friendly Society for work among foreign-born girls, and Mrs. Biller, representing the Woman's Auxiliary. Some of the diocesan clergy, officers, and laymen also attended the sessions. Most of the Church pulpits in Detroit on Sunday, November 9th, were filled by members of the conference.

The Rev. Dr. Woodroffe, and St. John's Parish, acted as hosts to the Conference, and their courtesy and careful management were deeply appreciated. The meetings were held in St. John's parish house, and the daily Eucharist, matins, and evensong were said in the chapel. Dr. Spoer, the director of the Foreign Born Americans Division, had direct charge of hospitality.

There was a good opportunity from the inside to see the remarkable work that in a short time has been accomplished by Dr. Spoer. Besides the increasing activities in the various parishes of the diocese, and the special racial work, Dr. Spoer has developed an unprecedented central assemblage. In St. John's parish house, three evenings a week at least, the Episcopal and Eastern Churchmen's Club carries on various social and educational, as well as other activities. The club is composed of members of seven different races from our own parishes and from eleven parishes of the Eastern Churches. There are 120,000 people of the Orthodox and other Eastern Churches in Detroit.

The purpose of the conference was discussion of the intricate problems of the work and plans for the future. Detroit was chosen for the meeting in order to help the diocesan work under Dr. Spoer. At noon each day special intercessions were led by Archdeacon Eliot White of Philadelphia.

The Rev. Thomas Burgess and the Rev. W. C. Emhardt, Ph.D., Division officers, acted as chairmen of the meetings, and Mr. Garfield McNeill of the Division staff as secretary.

Monday was taken up with the discussion of the problems, work, and opportunities among twenty-four different races. Each racial discussion was led by the one whose experience had qualified him as a real specialist on the particular nationality—with the exception of three or four races on which specialists have not

been developed. This was a most helpful as well as mentally tiring day. Thus the intricate masses of information stored by experience and study in the minds of each were made available to all, and therefore available to the whole Church through the Division office. Most encouraging was this detailing of the tremendous strides which the Church is making—helping and gaining the confidence of a number of races. Dr. Maxon, of Christ Church, Detroit, in the absence of Mr. Sleep who is acting for the Division as authority on the Jacobites, gave a most interesting presentation of the work done by him among these interesting people. Associate Dean Broburg was also absent because of illness in his family.

Tuesday's session began with a brief address by Fr. Burgess on the Devotional Side of the work, emphasizing the necessity of a devotional rule for life for those charged by our Lord and His Church with leading in this tremendous and difficult task. Then Dr. Emhardt spoke on The Greatness of the Issues Involved, the progress of the Kingdom of Christ, our country's welfare, and international understanding. The rest of the day was taken up under the general topics of Informing the Field, Converting our People, and Publications.

On Wednesday, among other matters, was discussed that of establishing a Training Hostel, where men of foreign birth, especially those already ordained in other Communions, could be given the training for our priesthood, impossible in our Seminaries, and also such men under wise and sympathetic direction could be tried out before they were allowed to apply to a bishop. Other important topics were Industrial Relations and International Relations.

The regular sessions closed at noon Wednesday with thanksgivings and prayers, and the Benediction was given by Dean Hammarsköld, the beloved pioneer of the foreign-born work of our Church.

On the final evening a dinner was given by St. John's Parish for the members of the Conference. After this, a public meeting was held. Bishop Page presided and the addresses were made by Dr. Emhardt, Fr. Burgess, and Mr. McNeill.

Following are the principal resolutions adopted:

- 1, That it is the opinion of the Conference that there should be a Dean for Italian work, chosen after conference with the bishops in dioceses having distinctive work among the Italians, to act with Italian clergy and others interested, with a view of unifying, improving, and extending our work among Italians.
- 2, That it is important to have at least one public address and space for display at each summer conference.
- 3, That it is the hope of this Conference that the plans of the officers of the Division to have a woman field worker can be fulfilled.
- 4, That it is the sense of the Conference that a book of religious and moral instruction be prepared for use in the weekday schools of foreign language parishes.
- 5, That a series of tracts on the Church in foreign languages be prepared.
- 6, That a committee of three be appointed to discuss the subject of industrial relations and report to the officers of the Division.
- 7, That the Division consider that it has a definite responsibility toward the West Indian negroes.

8, That the officers of the Division be requested to arrange a minimum charge for charts and maps.

9, That a committee of three be appointed by the chair to consider the matter of training hostels.

10, That the secretary convey to Dean Broburg the condolence and prayers of the Conference in the illness of his wife; and also to the two Swedish priests who are ill.

11, That the Conference extends its thanks to Dr. Woodroffe, rector of St. John's Parish, for the hospitality extended to the Conference through the use of its rooms and chapel for meetings and services.

12, That the thanks of the Conference be conveyed to the various rectors of Detroit churches who opened their pulpits to members of the Conference on Sunday, November 9th.

SELF STARTER NEEDED

There is always difficulty in starting Church work after the long period of summer inactivity.

October ought to be a big month for collections on pledges, thus making up the summer's loss, but, for the last month, our receipts were only one half of the monthly proportion of the budget quota.

Another trip to the bank for an additional loan was the result.

With a larger budget quota, receipts to date are \$17,496.04 less than last year.

Every parish treasurer should be advised of the situation by his diocesan officer. On their work from now on depends the answer to the question "Surplus or Deficit in 1925?"

Faithfully yours,

LEWIS B. FRANKLIN,
Treasurer.

The minimum due November 1st, three quarters of the Budget share of the Quota, is \$2,778,750. Against this there has been received \$1,598,528.70, up to that date. Eleven dioceses and missionary districts have paid in their proportional share of the Quota, and four have paid in their full share of the Quota for the year, and something on the Priorities.

HARVARD CATHOLIC FORUM

CAMBRIDGE, MASS.—The Harvard Catholic Forum, a new organization in the history of Harvard University, is designed to stimulate interest in religion among the students at Harvard, especially in the Catholic religion as found in the Church. It aims to reach men of all beliefs and unbeliefs, and there is no discrimination either in attendance at public meetings or in membership.

In its effort to stimulate interest in religion, the Forum holds frequent public meetings, at which some prominent Churchmen talks on a Church subject, after which discussion is informally open to all. These meetings, of which there have been three so far, although they have not attracted large crowds, at least have drawn men who are interested in religion, and the talks have been very enlightening and interesting. At the opening meeting Friday, October 10th, Professor E. K. Rand, '94, Professor of Latin in the University, discussed Has Christianity a Place in College Life? At the second meeting two weeks later, the Rev. F. W. Fitts, rector of St. George's Church, Brookline, spoke on Catholic Principles. The Very Rev. H. B. Wash-

burn, '91, Dean of the Episcopal Theological School, gave a talk at the most recent meeting last week, on Church History.

At the present time the Forum consists of about thirty members, including R. L. Edsal, '26, the President, and C. P. Morehouse, '25, the Publicity Chairman.

NEW SOCIAL SERVICE WORK

UTICA, N. Y.—The Utica Senior Members' Club of the Girls' Friendly Society have recently opened a community center, using the house formerly used by the Church of the Holy Cross as a girls' boarding house.

The center is open two nights each week, and is supervised by two members on each night, the members of the club all acting in turn. This settlement work is open to all young girls of the locality, and is proving popular, bidding fair to outgrow its present quarters. The attendance is mostly composed of girls from eight to fourteen years of age. It is proving particularly helpful to many fathers and mothers in this section who attend the night school, as they bring their daughters to the settlement on their way to school and call for them on their return.

LONG ISLAND EDUCATIONAL PLANS

BROOKLYN, N. Y.—At the present time the Board of Religious Education of the Diocese of Long Island has under way five centers for Teacher Training, the Diocesan Normal School, and four Zone Training Classes.

The Normal School at St. Ann's Church, Brooklyn, is running for ten sessions on Tuesday evenings with eight courses each evening and an enrollment of 115 pupils. Thirty-two parishes are represented at this center.

At St. Paul's Church, Flatbush, Coaching Classes on the Christian Nurture Series have been provided for six sessions on Thursday evenings.

At St. George's Church, Hempstead, there are two courses, Methods of Teaching, and Story Telling, for six sessions Friday evenings.

At Grace Church, Jamaica, two courses, Methods of Teaching, and the Life of St. Paul, for six sessions Monday evenings, with an enrollment of thirty pupils.

At Zion Church, Douglaston, Coaching Classes on the Christian Nurture, and one class on Methods, are to meet for five evening sessions on Wednesday evenings.

Other zone classes are planned to start right after Christmas, as well as an additional class at the Normal School on Our Bible for ten sessions. All the ten session classes are linked up with the National Accredited Teachers' Association, and receive credit from the National Board of Religious Education.

One-day conferences, or institutes, are being established in some of the zone centers, and two will take place during November at St. Mark's Church, Islip, and at the Church of the Redeemer, Astoria. On the 15th, in Islip, the program includes departmental group conferences for Teachers and Officers at 4 P.M., a "fellowship supper" with special conference and discussion on the Young People's work, about 6 P.M., and a stereopticon talk on the Holy Land by the Rev. John Fitzgerald at 7:30 P.M. On the 29th, in Astoria, the afternoon program will be the same, and the supper will be followed by three-minute talks

from the Zone Superintendents of the Church schools, and a special address in the evening.

Two other new plans have been formed this autumn. A Council of Church School Officers with two or three delegates from each Archdeaconry, under the Committee of Church School Administration. At the first meeting plans were discussed regarding the best way to strengthen the administration of Church schools. A council on Pageantry and Drama has been started, to strengthen the work of the Pageantry class of the Normal School. The council held its first meeting at the Diocesan House, and decided to produce a Religious Drama the first week in February at the Young Men's Christian Association, Bedford Branch.

MISSIONS IN SOUTHERN ILLINOIS

DANVILLE, ILL.—The Rev. Fr. Anderson, O.H.C., is planning to hold a series of Missions in the southern part of the Diocese of Springfield during the coming winter. He will conduct a Mission for ten days, commencing November 16th, at the Church of the Redeemer, Cairo, Ill., the Rev. L. A. Crittenton, rector. After this he will hold Missions in the following places, all of them in the field of the Rev. C. B. Cromwell, General Missionary, who has been doing a wonderful work in the development of the Church in Southern Illinois: St. Philip's, Harrisburg; St. Andrew's, Carbondale; St. Anne's, Anna; St. Peter's, Mound City; Trinity, Murphysboro; St. Mark's, Chester; St. Katharine's, Duquoin; All Saints', Bishop Sherwood Memorial, Marion; and at the unorganized work at Herrin, Eldorado, Pickneyville, Tamm, and Winkle.

Fr. Anderson will be accompanied on his tour by Fr. Cromwell, and also by the Rt. Rev. J. C. White, D.D., Bishop of the Diocese, the latter devoting the whole of the month of January to this work.

There is a wonderful opportunity for the Church in this part of the State of Illinois, and it is hoped that the work will gain a new impetus as a result of these Missions. The Bishop plans to put a second priest to work in this field under the supervision of Father Cromwell, and has the funds for his support, as soon as a suitable man can be found.

WOMAN'S AUXILIARY DELEGATES

BEDFORD, VA.—At its recent annual session in St. John's Church, Bedford, the Woman's Auxiliary of the Diocese of Southwestern Virginia elected delegates to attend the General Convention in 1925 as follows: Mrs. T. D. Hobart, Mrs. W. E. Mingea, Deaconess Maria P. Williams, Mrs. Philip Pendleton, and Mrs. W. H. B. Loving. Alternates: Mrs. O. C. Burkhardt, Miss Mary S. Bell, and Mrs. Jennie Lile Lee.

The officers elected for 1925 are: Honorary President, Mrs. Robert Carter Jett; President, Mrs. T. D. Hobart; First Vice President, Mrs. Frank Terry; Second Vice President, Mrs. W. Russell Winfree; Secretary, Miss Mary S. Bell; Treasurer, Mrs. W. H. B. Loving; Educational Secretary for James River Convocation, Mrs. Philip Pendleton; Educational Secretary for New River Convocation, Mrs. J. R. Davidson.

R. E. Lee Memorial Church at Lexington was selected as the place of meeting in October, 1925.

FOUNDERS' DAY AT ST. MARY'S, DALLAS

DALLAS, TEX.—Special observances in honor of the birthday of the late Bishop Garrett, founder of St. Mary's College, Dallas, were held at the college on Tuesday, November 4th, which, it is hoped will result in the establishment of a Founders' Day on which to honor all the benefactors of the College. This day has always been a gala day, as on it the former students returned to pay their respects to the founder, and to renew their friendships with one another and with the college.

This year, the program took the form of a special service in St. Mary's College chapel, conducted by Dean Chalmers, who made a short address to the students on the life and work of the founder.

At one o'clock the Ex-Students Association held their annual business meeting and a luncheon at Stoneleigh Court, which was well attended. At six o'clock, in the dining hall, a banquet was held for the student body, and their parents and friends.

ANNUAL MEETING OF GUILD OF ST. BARNABAS

BUFFALO, N. Y.—At the annual national meeting of the Guild of St. Barnabas, held in St. Paul's Cathedral, Buffalo, November 5th and 6th, there were about seventy-five delegates in attendance, representing twenty branches as widely separated as Boston, Mass., and Kenosha, Wis. Bishop Stearly, the Chaplain-General, the Very Rev. F. S. White, Vice Chaplain-General, Mrs. James Duane Ireland, Secretary-General, Mrs. Mary Compton, Treasurer-General, and the Rev. Carroll M. Davis, representing the National Council, were all in attendance. Miss Oxley was introduced as the new officer who would endeavor to strengthen the old branches and organize new ones.

Probably the subject of greatest interest and import discussed was introduced by the presentation of his report by the Rev. Alfred S. Priddis, Chaplain of the Buffalo branch, on Hours for Nurses. Mr. Priddis' report was based upon a careful and broad survey of hospitals in this country, including those belonging to the Church.

On Wednesday evening a great service was held in St. Paul's Cathedral. Following the choir and clergy in the procession were about six hundred nurses in uniform. The nurses filled the whole body of the Cathedral and one entire side, and many were seated on the other side aisle, leaving only the transept and a few other pews, and the vestibule, for the congregation. The address was made by the Rt. Rev. Walter H. Overs, D.D. Bishop of Liberia, who took Bishop Brent's place.

THE CHURCH MYSTICAL UNION

NEW YORK—The Church Mystical Union, organized, in New York City, several years ago, will meet again and hold services regularly during the next six or eight months. The Rev. L. W. Fearn is expected from England within a few weeks.

These services will be held on Wednesday nights and Friday mornings in St. Paul's Chapel, Trinity Parish, at hours not conflicting with the regular services of the Church. The first of such services was held on Wednesday night, November 12th. It was conducted by Archdeacon Augustine Elmendorf.



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PAROCHIAL MISSIONS IN MISSISSIPPI

CLARKSDALE, MISS.—St. George's Church, Clarksdale, of which the Rev. Walter E. Dakin is rector, has recently closed a Parochial Mission, conducted by the Rt. Rev. Wm. M. Green, D.D., Bishop Coadjutor of the Diocese. The Mission began on October 26th and continued through Sunday, November 2d. During the week there were daily morning lectures on the history and faith of the Church with sermons at the evening services. The congregation steadily increased, and chairs had to be placed in the aisles.

A handsome and commodious parish house is under construction at Clarksdale and, together with the result of the Mission and the faithful work of the rector, St. George's Parish may be expected to "Go Forward."

SOUTHERN VIRGINIA WOMAN'S AUXILIARY

NORFOLK, VA.—The following interesting reports were made at the thirty-second annual meeting of the Woman's Auxiliary of the Diocese of Southern Virginia, which was held in Christ Church, Norfolk, October 28th to the 30th.

Mrs. Meade, reporting on the United Thank Offering, reminded the branches that only about \$6,000 of the \$10,000 which Southern Virginia has set for the next triennial offering, has been received.

Miss Mary Garrett, Chairman of the Louie Taylor Letcher Memorial Fund, reported the completion of the first \$5,000, which is out at interest, and will be used in 1925 for scholarships at St. Agnes' School, Kyoto. The second \$5,000 has been partly raised.

SUCCESSFUL YOUNG PEOPLE'S CONVENTION

GREENSBORO, N. C.—The first Young People's Convention of the Diocese of North Carolina, which was held in Greensboro, November 7th and 8th, is described as a great success. On the evening of the first day there was a get-together meeting at the Y. W. C. A. hut, with addresses by the Rt. Rev. J. B. Cheshire, D.D., Bishop of the Diocese, Mr. Charles Sturges, president of the diocesan Young People's Fellowship, and others. This was followed by a devotional service in preparation for the corporate communion of the convention, at which the Rev. Charles B. Scovil, advisor to the Fellowship, made an address.

At the meeting of the convention, the next morning, the Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of the Diocese, gave as a charge, A Call to Service.

SCHOOL FOR WOMEN

ANKING, CHINA.—The Church has in Anking an interesting school for older girls and women, that is from fifteen to thirty-five years. It is the only school in the city where those who have missed the opportunity of study can begin without losing face by being in a class with small children. The school's greatest usefulness is to give a Christian education to the young women from the out-stations who are engaged to marry teachers, catechists, clergymen, or men preparing for these positions, thus overcoming the difficulty of illiterate non-Christian wives for Church workers.

ACTIVITIES AT TAYLOR HALL

RACINE, WIS.—During October a successful retreat for deaconesses and lay women was held at the National Center for Conference and Devotion at Taylor Hall, Racine. The attendance was about twenty-five. The conductor was the Very Rev. C. S. Hutchinson, D.D.

The Priests' Retreat, November 4th, 5th, and 6th, was conducted by the Rev. Father Harrison, O.H.C., and was attended by thirty-eight priests, including two bishops. It was one of the most helpful priests' retreats held in this part of the country in many years. It is planned to make the retreat an annual one with the hope that many more of the clergy will be able to avail themselves of the privilege next year.

Taylor Hall is now closed for the winter and will be reopened in April. Mrs. Biller has returned to her duties as Organizing Secretary for the Woman's Auxiliary. The schedule for next year at the National Center is already practically complete. The big summer conference will come June 29th to July 11th.

ANNIVERSARY OF ST. JAMES', CHICAGO

CHICAGO, ILL.—The ninetieth anniversary of the founding of St. James' Church, Chicago, will be celebrated on Sunday, November 30th, at eleven o'clock. The rector of the parish, the Rev. Duncan H. Browne, D.D., will be the preacher, and a former rector, the Rev. James S. Stone, D.D., will deliver a message of greeting.

St. James' is the mother church of the Diocese of Chicago, and is intimately connected, in its early history, with the names of those people who laid the foundations of the City of Chicago. Here St. Andrew's Brotherhood was founded by the late James L. Houghteling, who first gathered about him a group for Bible study. Today that Brotherhood has become national in scope. A beautiful Gothic chapel marks the spot where some of these early meetings were held. This chapel is dedicated to Mr. Houghteling's memory.

Of former rectors of St. James' the following were elevated to the episcopate: the Rev. R. H. Clarkson, D.D., Nebraska; the Rev. Hugh Miller Thompson, D.D., Mississippi; the Rev. Samuel S. Harris, D.D., Michigan; and the Rev. Frederick Courtney, D.D., Nova Scotia.

MISSION PARISH HOUSE

SOUTH NEW BERLIN, N. Y.—The new parish building of St. Matthew's Mission in South New Berlin was dedicated on November 4th. The new building is seventy-eight feet long and thirty-five feet wide. It has a large main auditorium floor and a well lighted basement which is to be equipped with bowling alleys. The building has been constructed largely through the personal efforts of the men of the mission. They sawed the trees down and hauled them to the mill, and most of the construction work was done by these men. Another of their exploits was the purchase of old barns which they tore down and used in the construction.

It is planned later to continue the building toward the front and remove the residence, now used as a chapel. The new part will have a stone front and will be the church.

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THE CHURCH IN RIO DE JANEIRO

RIO DE JANEIRO, BRAZIL.—Work was begun during the summer on a new church in Rio de Janeiro. There are three parishes or missions there: the Church of the Redeemer, Archdeacon Meem's parish of many years' standing; Trinity Church recently built in the Meyer district; and St. Paul's, started three years ago on land where the late Dr. Francesco Castro carried on a wonderful *chêche*. Here the Rev. Salomao Ferraz has been conducting services in an old shack until a church building was begun last August. At that time, when attention was drawn to the church, Mr. Ferraz and a committee published a fifty page pamphlet in Portuguese containing simple instruction and information about the Church.

MISSIONARY RECEIVED FROM ROME

BUFFALO, N. Y.—In the Chapel at the Church House, Buffalo, a simple but beautiful service was held on the morning of November 13th, when Bishop Overs received from the Church of Rome, and commissioned for his work in Liberia, a young layman, Leo Anthony Mayette, of New Hampshire. Mr. Mayette is being sent out by the Order of the Holy Cross to work in their Mission in Liberia.

A MEMORIAL TABLET

GEORGETOWN S. C.—On All Saints' Day in the Church of Prince George, Winyah, Georgetown, S. C., the rector, the Rev. H. D. Bull, dedicated a mural tablet to the memory of his predecessor, the Rev. John S. Lightbourn. The memorial, which is of white marble, bears the following inscription:

"To the greater glory of God and in loving memory of the Rev. John Smith Lightbourn. Born September 24, 1866, died April 3, 1924. From 1916 to 1924 beloved rector of this church. 'I have fought a good fight; I have finished my course; I have kept the faith.' Rest grant unto him, O Lord, and let Light perpetual shine upon him."

The church was decorated with flowers which, at the conclusion of the service, were carried out and laid upon the graves in the old church yard near by. A large congregation was present as the Rev. Mr. Lightbourn was highly esteemed by his people.

MEMORIAL TO DR. VIBBERT

NEW YORK.—On the twenty-first Sunday after Trinity, November 9th, at Trinity Chapel, New York City, the Bishop of New York dedicated new stalls for the clergy and choir, erected in memory of the late Rev. William Henry Vibbert, D.D., vicar of Trinity Chapel for eighteen years, then vicar emeritus for eight years until his death in 1918. The service of dedication was at eleven o'clock, followed by a Choral Eucharist (Eyre in E), at which the rector of Trinity Parish, the Rev. Dr. C. R. Stetson, was celebrant, the Rev. Dr. Shepard of the General Seminary, gospeller, and the Rev. Dr. Sutton, vicar of Trinity Chapel, epistoler. The Rev. C. E. Hill acted as Bishop's Chaplain, carrying the pastoral staff.

Dr. Sutton gave a brief address, noting the chief facts of Dr. Vibbert's life. Bishop Manning preached the sermon, paying a warm tribute to Dr. Vibbert's work at the chapel, and also to the work of the pres-

ent chapel clergy. This week marks the present vicar's tenth anniversary there. The service, sung under the direction of Mr. W. H. Beckwith, choirmaster of Trinity Chapel, was one of great dignity and beauty, attended by a large congregation.

The stalls, made by Irving & Casson, of Boston, were designed by Mr. Thomas Nash, architect of Trinity Parish, and a devoted friend of Dr. Vibbert. Mr. Nash took great interest in the work, spending much time over the designs and generously contributing his services. The stalls are built in three tiers; those at the rear against the walls are richly canopied; the kneeling desks are panelled and cusped; the ends are carved with poppy heads. The stalls, typical of English Fourteenth Century Gothic, are very beautiful.

A CHURCH PAPER FOR THE DEAF

BALTIMORE, MD.—The Rev. Oliver J. Whildin, Missionary to the Deaf, with headquarters in Baltimore, Md., has started a mimeographed monthly publication in the interest of his work. It is called *The Silent News-Letter* and, as its name implies, it is not only a carrier of kindly and helpful news concerning all his people to each other, but also a letter from the Missionary to those, both deaf and hearing, who are in any way concerned in the spiritual and educational welfare of the deaf. The Bishop of Maryland has given the venture his hearty approval. Two numbers, of several hundred copies each, have already been issued, and so eagerly are they sought that some difficulty is being experienced in supplying the demand.

BOOKS FOR DIOCESAN CLERGY

BILLINGS, MONTANA.—A lending library of religious books is being established by the Rev. Douglas Matthews, rector of St. Luke's Church, Billings, for the benefit of all the clergy in the diocese. One book a month may be had on request, the only obligation being to return it within that time, and to pay the return postage. After a book has circulated, it becomes part of a permanent library for St. Luke's Church. The parish has financed the buying, through pledges of ten cents a week. While the rector is fortunate in having an interested parishioner in the person of the city librarian, who handles the books, he believes the plan simple enough so that interested parishes in many dioceses and districts could undertake it.

CENTENNIAL HISTORY OF PAINESVILLE, OHIO

PAINESVILLE, OHIO.—A pamphlet has been issued embodying the history of St. James' Parish, Painesville, Ohio, in connection with the celebration of its centennial, which is now in progress. From the history, written by the Rev. Robert J. Freeborn, it appears that the parish was organized and admitted to the Convention in 1824, the Rev. Silas B. Freeman being priest in charge. The present church building was opened by Bishop Bedell in 1868. The rectory was built in 1872-73. The present rector is the nineteenth in the series that has filled out the century. A list of memorials and gifts in connection with the church is appended to the history.

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MEMORIAL TO
JOSEPH JEFFERSON

NEW YORK, N. Y.—The Episcopal Actors' Guild has unanimously selected the firm of James Powell & Sons (Whitefriars), Limited, of London, to execute a memorial window which they have designed to the memory of Mr. Joseph Jefferson, and which is to be erected in the Church of the Transfiguration, New York City. This will be one of the finest windows in this city, and will be unveiled on the 20th day of February, 1925.

MEMORIAL TO MRS. LETCHER

ALEXANDRIA, VA.—On Wednesday morning, November 12th, at the Virginia Theological Seminary, near Alexandria, the new building, Sparrow Hall, was dedicated; and, in the Prayer Hall, which occupies about one-half of the lower floor, a bronze tablet, containing the following inscription, was unveiled:

"This Prayer Hall is dedicated to the Glory of God and in loving memory of Louisa Taylor Letcher, of Norfolk, Virginia.

"She organized the Diocesan Branch of the Woman's Auxiliary to the Board of Missions, in the Diocese of Virginia, and, while its President, and President of the Diocese of Southern Virginia, a period of thirty years, over forty young men and women went into the ministry and mission fields of the Church, from the homes of members of the Auxiliaries of which she was the official head. Lives lived for Christ can never die."

The Prayer Hall at the Seminary has always been, and still is, the center of the spiritual life and missionary activities of the students. Its walls are decorated with the portrait or photograph of every missionary who has gone out from the Seminary. This memorial received the most cordial approval from the Seminary officials.

KENTUCKY MEMORIALS

LOUISVILLE, KY.—An unusually beautiful memorial has been presented to the Church of the Advent, Louisville, by the Rev. M. M. Benton, senior priest of the Diocese, and for some years rector of the parish, during whose ministry the present building was erected. The memorial consists of a double panel window, one side of which represents the angel Raphael, and the other the Angel Gabriel. They are given in memory of Dr. Benton's wife, Elizabeth Terry Benton, and his daughter, Angelyn Clemens Benton. The windows, which were made in England, are of exquisite design and workmanship, and the coloring is particularly beautiful, light shades predominating in the white robes, while the blues, which are the prevailing colors used throughout the Church, are beautifully blended with greens, lavender, and red in the background. A special service of dedication was held on the morning of All Saints' Day, at which, in addition to the rector, the Rev. Harry S. Musson, who dedicated the memorial, a number of the Louisville clergy were present.

The west window of the Cathedral has recently been replaced by a beautiful memorial, representing the Good Shepherd, which was given in memory of Henry W. Barret by his son and daughter, and which was dedicated Sunday morning, November 2d. Not only in the Cathedral congregation, where he had been vestryman and chapterman for over

forty years, most of that time chairman of the music committee, was Mr. Barret known and beloved, but throughout the diocese in whose Councils he was one of the most prominent laymen, and a faithful and efficient member of various boards and committees.

Microphones have recently been installed in the Cathedral, and arrangements made to broadcast choral Evensong through WHAS, the station of the *Courier Journal* and the *Louisville Times* on the first, fourth, and fifth Sundays in the month. This radio service, on the announcement of the manager, is preëminently for shut-ins, and is sent out with the request that all who can do so will attend their own or some other Church service. It is a great boon to invalids, patients in hospitals, and others prevented from actual attendance. In a recent survey made by WHAS, it was ascertained that there is a silent congregation of 26,000 persons.

A corporate communion and intercession for the growth and general work of the G. F. S. A. was held in the various parishes on Sunday, November 2d. A special service of preparation was held in the Cathedral by Dean McCready.

WILL NOT BE ASSOCIATED WITH
ST. MARK'S, NEW YORK

NEW YORK.—Statements in daily papers to the effect that the Rev. Arthur W. Brooks has become associated in certain work at the Church of St. Mark's-in-the-Bouwerie, New York City, are denied by authority. Mr. Brooks declined to accept the offer on the ground of the present ecclesiastical status of St. Mark's.

ADVENT NOONDAY SERVICES

NEW YORK, N. Y.—The Church of the Heavenly Rest is planning to hold noonday services during the Advent season for the first time this year. The service will begin at 12:05 and conclude promptly at 12:30.

It is planned to have all of the addresses on the same general topic, The Problem of the Individual Life. Father Huntington, Superior of the Order of Holy Cross, will have the first week, December 1st to the 6th. His subjects will be as follows:

1. What is the Universe? Must I Reckon with It?
2. Can I Change the Universe to Suit myself?
3. Am I Really at One with the Universe?
4. If Not, is the Universe to Blame or am I?
5. Can I set Myself Right with the Universe?

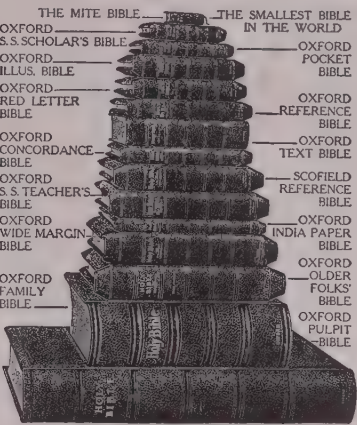
During the second week, December 8th to the 13th, the Rev. J. H. Randolph Ray will preach on The Christian Solution: The Divine Father, with daily topics, as follows:

1. What do I Mean when I call God Father?
2. Whence do I Come?
3. On What do I Depend?
4. What is my Ideal?
5. Where is my Goal?

Canon H. Adye Prichard, of the Cathedral, will preach the third week, December 15th to the 20th, on The Christian Solution: The Divine Brother, and the Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg, on the three days of the last week, December 22d to the 24th, on The Christian Solution: The Divine Companion.

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SPEAKERS AT KENYON

GAMBIER, O.—Efforts are being made by trustees and officials of Kenyon College to keep the student body in close touch with the thought of religious and lay leaders of the day. During November the special preachers are to be the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, the Rev. Wm. L. DeVries, Ph.D., Canon of the National Cathedral, Washington, D.C., and the Rev. Royal H. Balcolm, Kenyon, '03, of St. Michael's Mission, Wind River, Wyo.

On Nov. 5th, the Larwill Foundation lecturer, Prof. Rollo Walter Brown, addressed the student body on The Creative Spirit and Youth. Mr. Brown is an author of a recent article, Coeducation vs. Literature, which appeared in *Harper's Magazine* recently, and is causing much discussion in college circles.

CONNECTICUT PRIEST
TO RETIRE

GREENVILLE, CONN.—The Rev. M. George Thompson, D.D., rector of Christ Church, Greenwich, has resigned as rector of the parish, to take effect June 30, 1925, at the end of Dr. Thompson's thirty years of service as rector of this parish.

The parish of Christ Church has only had two rectors. The first was the Rev. Benjamin Y. Yarrington, who served for over fifty years. Dr. Thompson succeeded him and will have completed thirty years of service on July 1st next. Dr. Thompson has endeared himself to the community by his long service. His many friends in the parish were disheartened to learn of his determination to retire. He had been considering the step for a long time, however. He had a firm feeling that thirty years was a psychological time to cease his activities, and, rather than to continue until his faculties might possibly fail, he determined to retire while he was at the height of his powers. His determination was so firm and unalterable that the parish was compelled to accept his resignation, although it was most loath to do so.

CENTENARIAN ALUMNUS DIES

GENEVA, N. Y., Nov. 5—The Hon. Cornelius Cole, who died at his home in Los Angeles, Calif., on November 3d, at the age of 102 years, was the oldest alumnus of Hobart College. Born at Lodi, N. Y., a few miles from here, in 1822, in which year Hobart was founded, he entered the college with the famous class of 1848, and was a student there for the next two years. Later he transferred to Wesleyan College, by which he was graduated.

Two years ago Mr. Cole revisited the College and from then until his death kept closely in touch with its progress. He watched with especial interest the growth of the Centennial Endowment Fund, to which he was himself a liberal contributor.

A NEW CALIFORNIA CHURCH

LOS ANGELES, CALIF.—On the Sunday next before Advent, November 23d, the new Church of the Redeemer, Los Angeles, the Rev. Franklin U. Bugbee, rector, will be dedicated with solemn services by the Bishop of the Diocese, the Rt. Rev. Joseph H. Johnson, D.D.

Regular services in this parish were begun about 1909, at first in a store building opposite the present site. The Rev. Duncan F. MacKenzie, was the founder of the mission, and remained in charge

from about 1909 till 1918. The Rev. Octavius Parker later was in charge during a part of several years. The Rev. M. K. Crawford, now priest in charge of the chapel of the mission of the Advent, then a layman, assisted in the early years of the mission's history.

A discarded school building was secured at first, largely through the efforts of Mr. Crawford. To this was added later a portable chapel, a memorial gift of Miss Ainsworth, a relative of Bishop Johnson. Through the efforts of Mr. Parker, improvements were made, chiefly in the improvement of the chancel.

And now, to this old plant, is added the new, beautiful church, which, with furnishings and other equipment and improvements, will cost about \$13,000. The architect of the church, Mr. David A. Ogilvie, has also designed the altar, lecturn, font, and pews, and has given much thought to its beautification.

A GOSPEL FOR ONE CENT

NEW YORK.—The American Bible Society desires to have information given that each of the four Gospels can be supplied by them separately in paper binding for one cent, transportation additional. The type used is very readable.

DEATH OF
MR. F. W. SWANSON

BROOKLINE, MASS.—Mr. Frederick Wilhelm Swanson, a lay Church worker in Canada and the United States, died at his home in Brookline, October 22d. Mr. Swanson had done work in the Diocese of Rupert's Land, where he was very successful at St. Paul's Church, Shoal Lake, Manitoba. During the war he was attached to the Canadian Army Medical Corps. At the time of his death he was candidate for orders in the Diocese of Fond du Lac. He was thirty-two years of age.

CANON OTTE BEREAVED

CINCINNATI, OHIO.—The sympathy of a host of Cincinnati friends goes out to the Rev. Canon William Crossman Otte in the loss he has sustained in the death of his beloved wife, Jane Ellis Otte, who died on November 11th, from an attack of heart failure, after a brief illness at their home in Pleasant Ridge.

For sixty years Mrs. Otte was the competent and hearty helper of her husband in his varied fields of activity. Although eighty-one years of age, she was active in all good words until the end. The small chapel of All Saints', Pleasant Ridge, could not accommodate the many friends and relatives for the funeral, and so the service was held at St. Stephen's Church, Winton Place, Canon Reade, long time friend of the family, officiating. The interment was in the family lot at Spring Grove. The church was filled with friends and relatives, many driving from Bedford, Ind., where Canon Otte is rector emeritus, to show their esteem and affection.

DEATH OF
REV. FREDERICK B. CARTER

MONTCLAIR, N. J.—The death of the Rev. Frederick B. Carter, on November 14th, has taken away one of the most honored presbyters of the Diocese of Newark. For nearly thirty years, he was rector of St. Luke's Parish, Montclair, his earlier home and ministry having been in Long Island. Upon his resignation in full strength, he

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gave himself to the service of the Church in Essex County as the Archdeacon of Newark and was unwearied in his care of the mission churches, making himself a great servant of the Church in the Diocese. He was long a member of the Standing Committee and its secretary, and of the Board of Religious Education and its representative in the Provincial Board. His memory will live as one of the most devoted men the Diocese has ever had in its service.

NEWS IN BRIEF

CENTRAL NEW YORK—Messrs. Mercer and Hadley conducted a Mission in St. Peter's Church, Auburn, from October 26th to November 2d. The people of St. John's Church joined with those in St. Peter's for these services.—Two cities of the Diocese, Elmira and Auburn are to have conferences in preparation for the annual every member canvass. The Rev. Robert Patton, D.D., will be the leader in Elmira and Mr. Alfred Newberry in Auburn. Trinity Church, Utica, will have a three day conference to be led by the Secretary of the Diocese.—Several assisted parishes and missions of the Diocese are rapidly coming to self-support. St. John's Church, Whitesboro, will be entirely self-supporting next year.—At the celebration of its centennial, November 6th and 7th, the building of St. John's Church, Marcellus, was reopened on its new site. For some years the parish had possessed an adequate parish house, but it was located on another lot opposite the rectory, and some distance from the church. This spring the church was moved to the larger lot, on which the parish house stands, and was enlarged and improved. The event was marked by a service on November 6th, when Bishop Coley rededicated the church. In the evening of the same day there was a reception at which Bishop Coley and many of the former rectors spoke. On November 7th, the Rev. A. B. C. Douthwaite, who has been rector since June, was formally instituted.

EAST CAROLINA—The opening of new rooms in the parish house of St. John's Church, Fayetteville, was marked by a reception tendered by the vestry and the Woman's Auxilliary of the parish. The rooms were added for the benefit of the Young People's Movement, which is a settled policy of the rector, the Rev. Archer Boogher.—The parishes and missions of the Diocese have been visited by special preachers and speakers this fall, in support of the campaign of the mission of the Church. The Rev. W. H. Milton, D.D., has visited a number of the larger parishes, the Rev. Carroll M. Davis, of the Department of Missions, spent eight days in the Diocese, and the Bishop and the Executive Secretary have made numerous addresses and have conducted many conferences over the field.

EASTON—During the first two weeks in November, Bishop Davenport is planning to meet the vestries of all the parishes in an intensive campaign for the furtherance of the Church's Program. This will involve a thousand mile automobile trip. The bishop has just completed his fourth year in office, during which time he has travelled 50,000 miles by automobile.—Two old country churches of the Diocese of Easton, which have been closed for years, were recently reopened with services of confirmation. Sunday schools have been organized in the vicinity and a new lease of life is in prospect. The churches are St. Augustine's, in Cecil County, and Trinity, near Church Creek, Dorchester County. This latter parish, according to authentic records, was in operation in the year 1690. The church contains a cushion on which Queen Anne is supposed to have knelt at her coronation.—All Hallows' Parish, Snow Hill, celebrated the 232d anniversary of its founding by holding a Parish Day on All Saints' Eve, at which time the new rector, the Rev. James A. Mitchell, was formally instituted.

FOND DU LAC—At a recent meeting of the Woman's Auxilliary, held in Oshkosh, Mrs. Frederick G. Deis, of Oconto, the wife of the Rev. Fr. Deis, for many years a missionary in China, was elected president. Mrs. Tait, of Manitowoc, was elected secretary, and Mrs. R. H. Weller, of Fond du Lac, was reelected treasurer. Miss Alice Wright spoke of her work as a missionary in Alaska.—The Rev. R. A. Heron, rector of St. Thomas' Church, Neenah, Chairman of the diocesan Department of the Church's Program, has been remarkably successful in applying the program to his own parish.

HONOLULU—The clergy and Church people of Honolulu are welcoming the Rev. and Mrs.

James D. Stanley of Christ Church, Indianapolis, Ind., who are here at the Courtland for the winter. Also, the Rev. Father Otis, S.S.J.E., of the Church of the Advent, San Francisco, who is here on vacation.—An addition to the clergy staff of the District is the Rev. Henry A. Willey, of Griffin, Ga., who, with his wife sailed from Honolulu, October 26th, to take up work at Kapaa, Kauai.—On October 24th, the Bishop and Mrs. La Mothe gave a very enjoyable luncheon at Bishop's House, honoring the visitors, to which all the clergy and their wives, to the number of twenty-four, were invited.

IDAHO—At the fall meeting of the Pocatello Deanery, at Trinity Church, Pocatello, October 28th and 29th, resolutions of appreciation of the twenty-one years of faithful service of the Ven. Howard Stoy, in the District, were passed.

IOWA—The Very Rev. Marmaduke Hare, D.D., Dean of Trinity Cathedral, Davenport, returned to the deanery on October 29th, from St. Luke's Hospital, where he had undergone surgical treatment, and expects to take duty in the Cathedral, on Sunday, November 16th.—A Teachers' Training class has been established at Trinity Cathedral, Davenport; also a Junior or Children's Vestry for the Church school, to allow the children to have a voice in its management.—St. John's Church, Keokuk, has just installed a new pipe organ, the work of Geo. Kilgen & Son, of St. Louis.—The Rev. Winfred Douglas, Mus.D., visited St. Katharine's School, Davenport, October 31st and November 1st, to give the girls musical instruction and to celebrate the Sung Eucharist on All Saints' Day.

LEXINGTON—Mr. L. L. Gaillard, of the Field Department of the National Council, assisted by some of the clergy of the Diocese, will hold five conferences this month, for the laity, at five strategic points in the Diocese, in the interest of the Nation-wide Campaign.—St. Andrew's Church, Ft. Thomas, celebrated on Sunday and Monday, November 2d and 3d, its fifteenth anniversary. The Rt. Rev. Dr. Burton, Bishop of the Diocese, preached and administered confirmation on Sunday, while on Monday there was a corporate communion of the Woman's Auxilliary of the parish, the Rev. Curtis Fletcher, a former rector, being the celebrant. On Monday night was held the Anniversary Program; Bishop Burton presiding.—At the suggestion of the Men's Bible Class of Calvary Church, Ashland, eight educational conferences will be held on Sunday nights during October and November on the general subject, *My Father's Business*. Record-breaking attendances are reported.

LOS ANGELES—On Sunday, October 5th, the new pipe organ of Holy Trinity Church, Alhambra, was dedicated by the rector, in addition to enlargements to the nave of the church. The organ was erected by Henry Pilcher's Sons, of Louisville, Ky. The occasion of the dedication was the eleventh anniversary of the rectorship of the Rev. Milton S. Runkle.—After preliminary tests by a member of the parish operating a radio experimental station, Trinity Church, Redlands, be-

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regrets that it can not, for lack of room, consider more applications for entrance this autumn. The full enrollment has been accepted. A new dormitory will be ready in February and a few more men can be taken, therefore, at the beginning of the second semester.

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gan the broadcasting of its Sunday morning services on October 12th. It has applied for a regular license and official call letters.—The Rev. David R. Covell, diocesan executive secretary for religious education and social service, was the speaker at the monthly diocesan meeting of the Woman's Auxiliary, which was held at St. Paul's Cathedral House on October 14th.—The Church Home for the Aged, Alhambra, was the scene of a Thank You Party given by the residents of the home on October 28th. This affair, unique in that gifts were neither sought nor desired, was largely attended by delegations from all over the diocese.—On the afternoon of Friday, October 31st, Bishop Stevens conducted a Quiet Hour for members and friends of the various Altar Guilds of the diocese at St. Paul's Cathedral, Los Angeles. After the service, there was an informal conference in the Cathedral House on methods of Altar Guild work, led by Mrs. Robert C. Block, directress of the Altar Department of the Diocesan Woman's Auxiliary.—Up to November 1st the Diocesan General Church Program treasurer had received \$5,000 more than at the same date last year.

LONG ISLAND—A reception was tendered to the new rector of St. George's Church, Brooklyn, on the evening of November 5th. On October 26th, St. Elmo Commandery No. 57, K. T., celebrated its fiftieth anniversary in St. George's, at which service more than a thousand persons were present.

MILWAUKEE—A retreat for the clergy was held last week at Taylor Hall, Racine, the National Center, being conducted by Father Harrison, O.H.C. About twenty-five priests were in attendance.

MILWAUKEE—A successful series of institutes for Church school teachers, given by the diocesan Board of Religious Education, was closed November 12th. The subjects included Devotional Life and Church Loyalty, address by the Rev. Harwood Sturtevant, and discussion led by the Rev. Holmes Whitmore; Memory Work, address by Miss Winters, of Milwaukee-Downer College, and discussion led by Dean Hutchinson; The Moral Training of Children, address by F. E. Baker, of the State Normal School, and discussion led by Miss Winkler; and Service in the Church School, address by the Rev. Norman Kimball, and discussion led by Mrs. Forbes Snowdon.

NEVADA—The rector of St. Bartholomew's Church, Ely, the Rev. W. M. Purce, has organized a branch of the G. F. S. with twenty-seven members. It is divided into two groups, one of older girls, and another of girls from 11 to 14 years. The latter group will be the Girls Scouts. There has also been organized a chapter of the Knights of St. Paul for the boys of the parish.

NEWARK—The seventieth anniversary of Grace Church, Orange, the Rev. Dr. Charles T. Walkley, rector, was observed on November 12th. Bishop Mann came back to the church in which he served for seventeen years as assistant and rector, and the church was crowded with a great congregation, many of the clergy of the Diocese being present. A reception was held after the service, which was attended by many parishioners and friends. The anniversary has been marked by the payment of all parish debts.

NEW YORK—There will be a memorial service and the unveiling of a tablet to Dr. Anthony J. Somma, in the Italian Church of San Salvatore, October 28th, at 8 P.M. Dr. Somma had been organist of the church for eighteen years. This is the second death in the official family of this church in the past year. Miss Elisa Rigliano having died in the summer of 1923.

OHIO—St. James' Parish, Painesville, observed its centennial, November 1st, by celebrations of the Holy Communion, at the last of which the Rt. Rev. W. A. Leonard, D.D., Bishop of the Diocese, was the celebrant, at which he was assisted by the present rector, the Rev. Robert J. Freeborn, and two former rectors. At a parochial dinner Mr. Frank J. Jerome was given a Prayer Book in recognition of his thirty-five years as clerk of the vestry, and twenty years as warden.—The canvass for the Program of the Church was inaugurated by a banquet at the Hotel Winton, Cleveland, at which about 500 persons were present. The Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming, was the principal speaker.

OLYMPIA—All Souls' Day, November 2d, was observed at St. Michael's Chapel, Seattle, with the Rev. J. D. MacLauchlan as celebrant at the Holy Eucharist. As a special tribute to the late Dr. R. M. Garrett, seventeen of his Zeta Psi fraternity brothers attended in a body. A fine picture of Dr. Garrett has recently been hung behind his organ as a perpetual memorial of the church's late organist.

OREGON.—The Very Rev. H. M. Ramsey, D.D., Dean of St. Stephen's Pro-Cathedral, Portland, has been elected President of the Standing Committee of the Diocese, in succession to the Rev. Thomas Jenkins, D.D., who resigned to take up work outside of the city.

QUINCY—The Confraternity of the Blessed Sacrament has presented St. James' Church, Griggsville, the Rev. B. O. Reynolds, vicar, with a brass censor and incense boat. It will be used the first time at the midnight Eucharist on Christmas.

RHODE ISLAND.—A memorial window to Mrs. H. M. Saville, has been given by the G.F.S., and other friends to Saint Mary's Church, East Providence. It was unveiled by the rector, the Sunday after it was put in, November 9th, All Saints' tide.—The Bishop of the Diocese has been asked to dedicate the window formally at his annual visitation on the Fourth Sunday in Advent.

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NOVEMBER, 1924

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Some Considerations Affecting Our GIVING TO THE CHURCH

WE ARE called upon to give to many objects in the course of the year. Sometimes the many appeals mislead us into thinking that we are giving much more than we really are. It would be worth while to add up all our gifts and compare the total with various items of our expenditure.

The wise man makes a budget. This makes it easier to devote a definite portion of his income to Church and charity.

SELECTING OBJECTS

When selecting the objects to which this definite portion of our income will be given we should make sure, as loyal Churchmen, that the Church will receive an adequate share. It is very easy unconsciously to discriminate against the Church. Perhaps we do not realize how extensive and multifarious is the work which the Church is trying to do in our name. It is not one hospital to which we are asked to give through the Church but to scores, not one school but hundreds, not one worker but thousands.

We are not likely to overlook the parish, in the support of which we are glad to do our full share. But the Church is much more than the parish. There is the diocese and there is the national Church. We are members of both and are responsible for the work of both. This work is just as dependent upon our support as the parish is.

INVESTIGATION

Have we fully informed ourselves as to the nature and value of the work done in the diocese or of the work at home and abroad done in the name of the whole Church? If we do not have time to investigate for ourselves, would it not be reasonable to trust the judgment of those we have chosen as leaders of the Church?

QUOTAS ARE MINIMUMS

Each parish has a quota fixed by the diocese. This quota includes both diocesan and general work. What effect does this quota have on our giving? Do we look upon it as a maximum or a minimum? Do

we realize that the parish is asked to give **at least** the amount of the quota? How shall the diocese and general Church secure sufficient support for their budgets if these quotas are not regarded as minimums?

QUOTAS AND LARGE GIVERS

Perhaps we are able to give to the Church a larger sum than the amount we believe to be our wise and fair share of the parish quota. A man is willing to give according to his means, provided others are giving according to their means, but he hesitates to carry too large a share of the parish responsibility for fear that some might thereby feel justified in refraining from carrying their share. If, however, he can feel sure that others are doing their best, he will not let the quota prevent him from doing his best.

In determining the total amount he will give to the Church he will ask not only "What is my share of my parish quota?" but also "What is my share of the amount needed by the diocese?" and "What is my share of the \$4,400,000 needed for the budget of the whole Church and of the \$3,600,000 needed for advance work?" Having fixed the largest amount he can justifiably give through his parish, he will give additional sums directly to the diocese and the general Church.

GREAT GIFTS TO CHURCH PROJECTS

If he is able to give very large sums to good objects, he will take into consideration some of the great projects promoted by the Church. We read of princely gifts for educational, scientific and philanthropic institutions and projects but seldom of such gifts to Church projects. Why should not great sums be given to extend the world-wide work of the Church, which has an even greater influence on the welfare of the nation and the world? As a matter of fact, would this not be the very wisest way in which a man could use his wealth if he believes in the Mission of the Church?

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